A

PRESERVATIVE

AGAINST

SOCINIANISM.

THE SECOND PART.

Imprimatur,

Henr. Aldrich

VICE-CAN. *OXON.*

July 3. 1694.

A

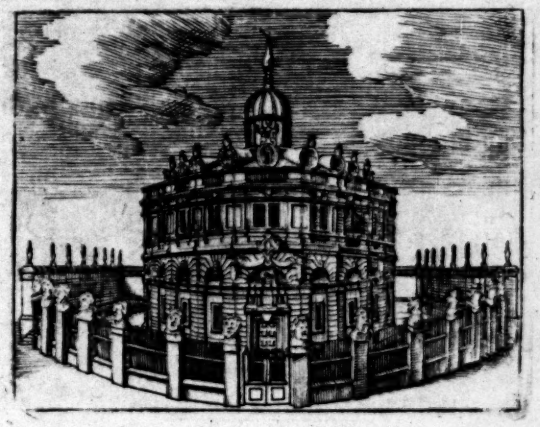
PRESERVATIVE AGAINST SOCINIANISM:

SHEWING

The direct Oppofition between it and the Chriſtian Religion, particularly in thoſe two great Fundamental Articles of our Faith, concerning Original Sin, and the Redemption of the World by the Death and Sufferings of our bleſſed Saviour.

THE SECOND PART.

By *JONATHAN EDWARDS* D.D.



OXON.

Printed at the THEATER for *H. Clements.* MDCXCIV.

ERRATA.

Page 3. *line* 9. *read* Psal. 8. *p.* 5. *line* 3. *after in short, read it consisted. p.* 22. *l.* 25. *for actions, read affections. p.* 37. *Not. for vis read vos. p.* 40. *l.* 16. *of Socinus, read of the Socinians.*

A

PRESERVATIVE

AGAINST

Socinianiſm.

HAVING in my former diſcourſe, ſhewed how plainly the Socinian Doctrines concerning God, conſidered either *Abſolutely* in himſelf, or *Relatively* in the Great myſtery of the Bleſſed Trinity, contradict the Account which the Scriptures give us of thoſe matters: I come now to conſider the *Oppoſition* between them, and the other parts of our Holy Faith; That I may make good my charge againſt *Socinus*, in averring, that by making thoſe great and dangerous Alterations in the Chriſtian Doctrine, he hath been the Author and Founder, rather of a *new Religion*, then of a *new name and Sect* among Chriſtians: having by the Juſt judgment of Almighty God, fallen from one error to another, untill at length he fairly *ſhook hands* with Chriſtianity, and, as it is to be feared, at the ſame time *took his leave* of all Religion, whether natural, or Revealed: as may be ſhrewdly ſuſpected from many looſe and pernicious aſſertions, cunningly inſinuated, and diſperſed throughout his writings.

And here the firſt thing that I am to conſider, is the State and Condition of man, before, and after his Fall: This being

ing antecedent both in order of time and nature, to his Redemption and Recovery; and therefore requiſite to be diſcourſed of, before we can come to ſhew the *Fundamental* difference, which by their dangerous Innovations, *Socinus* and his followers have made in the doctrine of our Salvation by Chriſt, which is the ſumme and ſubſtance of the Goſpel.

To begin therefore with the *Creation* of man. Here we muſt take our firſt Riſe, as the Scripture doth, and where *Socinus* likewiſe begins his Errors. But tho he begins, he doth not end here: for as if he had raiſed an *Hue and Cry* after our Religion, he purſues it throughout the Bible, from the firſt Chapter of *Geneſis*, to the laſt of the *Revelations*, Contradicting the account which the Scriptures give us of man, from his firſt *Coming* into the World, till his laſt *Going* out of it; that is, from the Creation, till the final diſſolution of all things. *Socinus* was a wiſe man, and therefore was reſolved not to do his work by halves: *primus ad extremum ſimilis ſibi*. He knew where his *predeceſſors* were wanting, and he was now able and willing to correct their miſtakes. For when he hath entirely vanquiſhed the Chriſtian Religion, then he may hope upon the Ruins of it, the more eaſily, and the more ſecurely to eſtabliſh his own.

Firſt then, if we conſider the Condition of man before his fall; the account which the Scriptures give us of it is this. That after God by his mighty and powerful word had ſpoke all things out of nothing; having Created the Heavens and the Earth, and furniſhed them with all the perfections ſuitable to their reſpective natures: Having I ſay, thus finiſhed this Glorious Fabrick, he now thinks of a fit Inhabitant to be introduced into it. For ſure it cannot reaſonably be imagined, that ſo magnificent a ſtructure furniſhed with every thing that might ſerve either for uſe or pleaſure; was made either to no purpoſe, or for the ſervice of ſome mean and contemptible Inhabitant. As therefore it was provided with all the ornaments and perfections which became ſo great a Palace: So God provided a ſuitable gueſt, of equal ſtate and majeſty, accompliſhed with all the endow-

ments

ments of body and mind, that might qualifie him to Contemplate the admirable contrivance of the Creation, and to celebrate the praiſes of the alwiſe and powerful Creator. And therefore to put as it were his *laſt finiſhing* [1] ſtroak to the work of the Creation, he introduces man into this glorious palace, as one who was to be the *Top*, *Crown*, and *Ornament* of the Univerſe: for whoſe ſake, next to his own glory, all theſe things were made, and to whoſe Government they were committed, *God having put all things under his feet*, Pſal. 28. 6. And therefore it is to be obſerved, that when God comes to forme man, he alters his ſtyle and language; for whereas before he only made uſe of his *Authority*, here he calls in as it were the aſſiſtance of his *wiſdom*: he did but *ſpeak the word*, and the reſt of the works of his hands were made. His mighty voice not only commands things that are, but even things that are not: Confuſion and emptyneſs ſubmit to his authority; he brings fullneſs out of the one, and order and beauty out of the other; and at his ſingle nod the viſible world appears out of its ſtate of non-exiſtence. It was but ſaying, *Let there be Light and there was Light; let there be a Firmament to divide the waters, and let the dry land appear and it was ſo*, 1 Gen, 3. 6. 9. But when he comes to make man, he alters his ſtyle, *Let us make man in our own Image, and after our own likeneſs*, Gen. 1. 26. he proceeds, if I may ſo ſay, with greater care, and calls as it were a conſultation of the bleſſed Trinity, being now to make a Creature who was to be as it were an *Epitome* of the whole Creation; all the excellencies that were *divided and ſcattered* in the other Creatures, were to be *collected* as it were into one Maſs, and put into him, who was himſelf to be a kind of [2] *little world*, as well as the Inhabitant and Lord of the great one.

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1 *Mundani operis ſumma concluſa eſt, perfecto videlicet homine, in quo principatus eſt animantium univerſorum, & ſumma quædam universitatis, & omnis Mundanæ Gratia Creaturæ.* Ambr. Hexaem. Lib. 6. Cap. 10. 2 Παρὰ τῶν σοφῶν μικρός τις εἶναι κόσμος ὁ ἄνθρωπος λέγεται, τοῦτο περιέχων ἐν ἑαυτῷ τὰ στοιχεῖα ὅις τὸ πᾶν συμπεπλήρωται, Greg. Nyſſ. de Anima & Reſurr: Κόσμος σύντομος ὁ ἄνθρωπός ἐστι, πάντων τῶν τῦ κόσμυ συμπληρωτικῶν μετέχων στοιχείων, Iſid. Peluſ. Epiſ. 259.

And this Divines both [1] Ancient and [2] Modern (tho some of them otherwise do not use to speak over honourably of our first Parent) take particular notice of, as an Argument of the great dignity and excellency of man at his first Creation; *viz.* the *deliberation* that was used before he was made, and the *Admirable pattern* after which he was formed; which was the *divine nature* it self, of which he was in some measure made partaker; God engraving the image and character of his own glorious perfections upon him.

Now if we farther enquire wherein this *Image of God*, according to which man was made, consisted. *I Ans.* it consisted *chiefly and principally* in that original Righteousness, which did perfect and adorn his Soul: not excluding that Dominion with which God entrusted him, which was indeed a Ray of Gods soveraign Authority, but was founded in great measure in that *Righteousness* now mentioned, and necessarily supposes it: as is in part acknowledged by our Adversaries, and shall hereafter be made farther to Appear.

Now this *Righteousness* which we say made up the principal part of the *Image of God* in the Soul of man, was its self composed of all those qualities, which are the ornaments and perfections of the several faculties of it: such as are wisdom

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1 ποιήσωμεν ἄνθρωπον. κατάμαθε σεαυτὸν ἐντεῦθεν ἀρξάμενος, οὔπω περὶ ἄλλου τῶν κατασκευασμάτων ἄυτη ἡ φωνὴ ἀνάγραπτος. οὐκ εἶπεν ὡς περὶ τῶν ἄλλων, γενηθήτω ἄνθρωπος. κατάμαθε σεαυτοῦ τὸ τίμιον. οὐ προσέῤῥιψέ σοῦ τὴν γένεσιν προστάγματι, ἀλλὰ βουλευτήριον ἐν τῷ θεῷ, πῶς μέλλει τὸ τίμιον ζῶον εἰς τὸν βίον παράγεσθαι. Greg. Nyss. Ora. 1. *in verba faciamus Hominem. Vide ejusdem Lib. de* Opificio Hominis *Cap.* 3. *Tanta itaque dignitas conditionis humanæ cognoscitur, ut non solo Jubentis sermone, sicut alia sex dierum opera; sed consilio sanctæ Trinitatis & opere divinæ Majestatis creatus sit Homo. Nec ob hoc solum, quod consilio Sanctæ Trinitatis sic exellenter à Conditore conditus est, sed etiam quod ad Imaginem ac similitudinem suam ipse creator omnium eum creavit, quod nulli alii ex creaturis donavit. Ambr. de* Dignitate Conditionis Humanæ Libell. 2 *Creatio sive productio Hominis longè dissimilis ac diversa fuit à Creatione aliarum rerum omnium. Pro eo enim quod in aliarum rerum productionè, dictum tantum fuerat à Deo, vel fiat Lux, vel fiat Expansio,* &c. *Cum Homo efformandus esset, dixit Deus, quasi præstantissimum omnium esset producturus, veluti consilio inito & majori molimine usurus, faciamus Hominem, ad indicandum futuri operis excellentiam.* Episcop. Inst. Th. Lib. 4. Cap. 4. vid. Limb. *Eadem ferè verba repetentem,* Th. Christ. Lib. 2. Cap. 22.

and

and knowledge in the underſtanding: Holyneſs and obedience in the will: ſubmiſſion, order, and regularity in the affections: and in ſhort, in that happy and entire harmony which was in the Soul, ariſing from that uniformity and ſubordination which there was between all the powers and faculties of it. And thus man after he dropped out of the hands of his maker, was beheld by him with delight and complacencie, and as a mark of his approbation, he pronounced him among the beſt of the parts of his workmanſhip, *very Good*, Gen. 1. Laſt verſe. That is, *entirely and perfectly ſo.* Accordingly the wiſe man tells us, *that God made man upright*, Eccl. 7. 29.

And indeed if he had not bin ſo, he would have bin a ſtrange *Image of God*, as unlike, and therefore as unlikely to repreſent him, as beauty would be to be repreſented by deformity, or order by confuſion. For ſhould we ſuppoſe man at firſt made in ſuch a condition, as he hath ſince by his own folly brought himſelf to: with ignorance in his underſtanding, ſtubbornneſs and perverſeneſs in his will, rebellion and diſorder in his affections: could any man in his right wits, think ſuch a perſon made after the *likeneſs and ſimilitude of God.* Can Ignorance, contention, and diſorder, be a tranſcript of that pure and immaculate nature of God; in whom there is nothing but Light, Beauty, and Harmony. I confeſs a Socinian, who hath formed an Idea of his God, after the likeneſs and ſimilitude of a man; who hath furniſhed us with the notion of a material and a finite God; of a frail and impotent Deity, ὁμοιοπαθὴς, made up of the weakneſs, and liable to the paſſions of men; in ſhort, he that can introduce his God as the Heathens did their Deities, looking pale with grief, as one expreſſes it, trembling for fear, perplexed with doubtfull and uncertain expectations of future events: may for ought I know account blindneſs, and that diſorder which ariſes from the contention and ſtruggle between the faculties, no diſparagement to one of his nobleſt Creatures. In the mean time I hope others may be allowed to think and ſpeak more honourably of their *Creator*, and of one of the moſt admirable parts of his workmanſhip, Man: I mean in his firſt and original

frame and make. And that man was thus at firſt made with thoſe perfections before mentioned, will appear from theſe following conſiderations.

1*ſt*. From the *end of his Creation*, which was for the attainment of a ſupernatural good. He was made for the enjoyment not only of a temporal, [1] but likewiſe a ſpiritual, and if he perſiſted in his duty, of an eternal happineſs. Now this doth neceſſarily ſuppoſe him furniſhed with all thoſe abilities and powers, which were neceſſary for the attainment of that end. Such muſt be 1*ſt*, the *knowledge* of God, himſelf, and his duty towards both; or elſe he could never have diſcharged it, 2*ly*, *Holyneſs*, without which he could never have procured the favor of God, in which the happineſs for which he was deſigned, did principally conſiſt. Surely man was never ſent into the world, only that he might eat, and drink, and ſleep, and gratifie his ſenſes. All this he might do indeed: but the ſatisfactions reſulting from thence, were to be ſubordinate only to thoſe nobler pleaſures, which were to ariſe from the contemplation of the *Wiſdom, Power and Goodneſs* of God, diſplayed in the works of the Creation; which muſt needs far exceed all the lower gratifications of ſenſe. And therefore as the [2] Fathers and others, ſometimes compare the viſible World to a *Palace*, furniſhed with every thing, that might ſerve either for uſe or pleaſure: and tell us that Man was the mighty gueſt, who was to be entertained and feaſted there:

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1 *Fecerat hominem rationis capacem, imitatorem ſui, virtutum æmulatorem, cæleſtium gaudiorum cupidum?* Ambr. Hexaem. lib. 6. cap. 10.

2 Ὅσπερ τις ἀγαθὸς ἑστιάτωρ ὁ πρὸ τῆς παρασκευῆς τῶν ἐδωδίμων τὸν ἑστιώμενον εἰσοικίζεται &c. Κατὰ τὸν αὐτὸν τρόπον ὁ πλοῦτός τε καὶ πολυτελὴς τῆς φύσεως ἡμῶν ἑστιάτωρ, παντοίοις κάλλεσι κατακοσμήσας τὴν οἴκησιν, τὴν δὲ μεγάλην ταύτην καὶ παντοδαπῆ παιδευσίαν ἑτοιμασάμενος, ὅπως εἰσάγει τὸν ἄνθρωπον, ἔργον αὐτῷ δοὺς, ὃ τὴν κτῆσιν τῶν μὴ παροντων, ἀλλὰ τὴν ἀπόλαυσιν τῶν παρόντων. Greg. Nyſſ. de Hom. Op. cap. 2. Καθάπερ ἂν οἱ ἑστιάτορες ὃ πρότερον ὀπτὸν δεῖπνον καλοῦσιν, ἢ τὰ πρὸς εὐωχίαν πάντα εὐαρεπίσαι· τὸν αὐτὸν τρόπον καὶ ὁ τῶν ὅλων ἡμῶν διά τις ἑστιάτωρ, ἄνθρωπον καλεῖν μέλλων ὀπτὸν τε εὐωχίαν, &c. Phil. De Mundi Opificio. p. 13.

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So at other times, they tell us that this world was [1] a *ſacred Temple* into which man was brought, as the great *Prieſt and Antiſtes*, who was to celebrate the praiſes of the wiſe Artificer, to give thanks unto him for his Benefits, as it were in the name of the whole Creation, and to purchaſe the continuance of his favor towards them. Now this muſt neceſſarily ſuppoſe wiſdom in him; for *God hath no pleaſure in the ſacrifice of fools*, Eccl. 5. and Righteouſneſs likewiſe; foraſmuch as the *prayers and praiſes of the wicked are an abomination to him.*

2. This may be proved from that *Dominion* with which man was entruſted over all other inferior Creatures: which is not only acknowledged by *Socinus*, but earneſtly contended for, as that in which he ſuppoſes the Image of God after which *Adam* was made, principally to conſiſt. Now this dominion could never duly be exerciſed without knowledge: foraſmuch as without it *Adam* could never have attained the end of his Authority, which was his own good, and the common benefit and advantage of other Creatures. Nay ſince according to *Socinus* his hypotheſis, this dominion of *Adam*, was of ſo vaſt an extent as to reach up to the Heavens: [3] This muſt ſuppoſe in him a very great meaſure of knowledge; he muſt be a very wiſe man ſure that can govern the Stars; more then ordinary skill in Mathematicks muſt be neceſſary, not only to *deſcribe*, but to *direct* their motions; to overrule as well as to *under-*

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1 *Sicut mundum propter hominem machinatus eſt, ita ipſum propter ſe, tanquam divini Templi Antiſtitem, ſpectatorem Operum rerumque Cæleſtium.* Lact. de Ira, c. 4. ὅτως ἀναδείκνυσιν ἐν τῷ κόσμῳ τὸν ἄνθρωπον, τῶν ἐν τούτῳ θαυμάτων, τῶν μὲν θεατὴν ἐσόμενον, τῶν δὲ κύριον. ὡς διὰ μέν τῆς ἀπολαύσεως τὴν σύνεσιν τῷ χορηγοῦντος ἔχειν, διὰ δὲ τῶ κάλλους τι καὶ μεγέθες τῶν ὁρωμένων τὴν ἀῤῥήτον τε καὶ ὑπὲρ λόγον τῷ πεποιηκότος δύναμιν ἀνιχνεύειν. Greg. Nyſſ. de Hom. Opif. cap. 2. Ἱερὸν μὲν γὰρ ἀκρότατον ὁ κόσμος ἐστὶ καὶ θεοπρεπέστατον, εἰς δὲ τοῦτον ὁ ἄνθρωπος εἰσάγεται, &c. Plut. de Animi Tranquill.

2 *Dei Imago ac ſimilitudo ad quam conditus eſt homo, præcipue conſiſtit in dominatu rerum omnium, præſertim inferiorum, ſex illis diebus à Deo creatarum.* Socin. Præl. Th. cap. 3. Chatech. Racov. de via ſalutis cap. 1. *Sciendum eſt Imaginem dei non ſignificare immortalitatem, ſed poteſtatem hominis & dominium in omnes res à Deo Conditas, ſupra terram, deſignare.*

3 Vid. Socin. ad Defenſ. Fran. Puccii reſpon. cap. 2.

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ſtand the influences of thoſe Cœleſtial bodies. This was ſo evident, that even *Socinus*, tho ſometimes he doth ſo far diſparage the wiſdome of our firſt parent, as if he were not worthy to govern a flock of ſheep; yet at other times, when it is for his purpoſe, he can ſubject the whole Creation without exception of any part of it, to his government. And then acknowledges that *reaſon and underſtanding* [1] are neceſſarily included and ſuppoſed in it, becauſe without reaſon, it could never be duly or indeed tolerably managed. Nay he doth not mean only the bare faculty (for ſure, for the diſcharge of ſo great and extraordinary a truſt, it was requiſite he ſhould be accompliſhed with extraordinary endowments) but the [2] improvements of wiſdom, prudence, and ſagacity.

2. As this *Authority* of *Adam* could not be duly adminiſtred without *knowledge*, ſo neither without *holyneſs*. For it was not to be a brutiſh and tyrannical government: but ſuch as was to be exerciſed with prudence, moderation, and righteouſneſs. In ſhort, he could not with any decency be preſumed fit to be entruſted with the government of others, that could not govern himſelf; becauſe if he had tranſgreſſed the rules of his own reaſon, and the law of his Creation, he would thereby have ſhewed other creatures the way, and have juſtifyed them in their revolt from his Authority, as it afterwards happened by his folly and prevarication.

Laſtly, without this *Juſtitia originalis*, Original righteouſneſs, as man would have bin unable to have anſwered the *ends of his Creation*: ſo neither could he have anſwered the *Character* which God gave of him, in pronouncing *him very good*. Now let us take this notion of goodneſs from *Socinus* his definiti-

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1 *In imperio illo mens & ratio incluſa eſt; cum mens & ratio qua homo præditus eſt, illius imperii cauſa efficiens ſit.*

2 *Adime enim homini rationem & mentem, & illi omne propemodum imperium in res Creatas ademeris: quemadmodum prudentia, ſagacitate & induſtria Hominis potiſſimum fit, ut illi res creatæ omnes ſubjiciantur, eique ad ipſius uſus & commoditates deſerviant*, Idem Ibid.

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on of it. That, ſaith he, may be ſtiled *very good*, [1] which is poſſeſſed of all thoſe perfections and excellencies which belong to its nature. From hence it will appear that man was poſſeſſed of *Original Righteouſneſs*, becauſe it is that, which chiefly made up the dignity and excellence of his nature. It was a perfection that belonged to him in his ſtate of *Innocence and Integrity*, which the Socinians themſelves will ſometimes allow man to be created in. For this *Integrity* in man conſider'd as a rational Creature, and endued with freedom, and a power over his own actions, neceſſarily ſuppoſes both knowledge and holyneſs: theſe being *moral perfections*, of which man is capable, and which belong to him in his Original frame and conſtitution; and without which he could not have diſcharged his duty, nor have bin, *in eum uſum in quem comparatus erat, aptus & idoneus*, (as *Socinus* expreſſes it) fit for the end and purpoſe for which he was created, which was to ſerve and praiſe his maker, and conſequently the want of them in any juſt degree, muſt have bin a degree of imperfection: which would not only be a diſparagement to man, but muſt have reflected a diſhonour upon God, in forming a Creature deſtitute of thoſe perfections of which he was capable, and which were every way ſuited to his conſtitution. To make this plain, let us for once make an abſurd ſuppoſition, that God at firſt created man, with imperfect Organs of ſence, ſpeech and motion; Purblind and ſlow of hearing, with a faultering tongue and feeble knees; ſtammering when he ſpoke, and ſtaggering as he went; who ſhould complain of pains, aches and infirmities, as ſoon as he came into the world, as others uſe to do when they are ready to go out of it. Can any man imagin, that as ſoon as ſuch a ſtrange Creature had dropped out of the hands of his maker, he would have bin diſmiſſed by him, with the high commendations of health, ſoundneſs and integrity. So nei-

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1 *Id eſt valdé bonum quod omnem eam bonitatem habet, quæ propria ejus rei eſt de qua quæritur.* Socin. De ſtatu primi Hom. cap. 1. *Ea dicuntur bona, quæ in ſuo genere perfecta ſunt, vel ad eum uſum in quem comparata fuere, apta ſunt & idonea.* Idem ad defenſ. Puccii Reſp. cap. 1.

ther on the other hand, had he made a man of weak Intellectuals, of a perverſe and ſtubborn diſpoſition, with affections rebelling againſt the commands of reaſon, could it either with propriety or truth be ſaid, that ſuch a one was *very good*, who wanted thoſe moral perfections of knowledge and Righteouſneſs, of which he was every way as capable as he was of ſight or hearing; and the want of which were as abſolutely inconſiſtent with the *integrity and uprightneſs* of his mind, as ſickneſs and infirmities would be with the *ſtrength and vigor* of his Body.

You will ſay that a little degree of knowledge might have ſerved *Adam*'s turn in Paradiſe; and that no other Righteouſneſs was requiſite, but a freedom from Sin, that is, from any ſtain or defilement of his nature, *ut omni labe ac vitio careat*, as *Socinus* ſpeaks, To this I *Anſ.* beſides all that hath been ſaid before, man's *liberum arbitrium*, his free will, and that abſolute *power and dominion* over his own actions, which our adverſaries allow *Adam* to be poſſeſſed of, in his ſtate of innocence, is a ſufficient confutation of this aſſertion. For firſt, Free will ſuppoſes knowledge, the knowledge of God, himſelf, his duty; of all actions which he was obliged to perform, and of all the circumſtances of them likewiſe, without which they would not be voluntary[1].

2. As his *dominion* over other creatures, gave him authority and ſuppoſed *Abilities* in him to govern them: ſo this dominion over his own actions naturally and neceſſarily implies a *power* in him to govern himſelf, and all his affairs. And this again neceſſarily ſuppoſes a ſubordination between the powers and faculties of his Soul, in which ſubordination we make Original Righteouſneſs to conſiſt. For he that cannot govern his *thoughts and deſires*, will never have the entire government of his *actions*, of which the former are the ſprings and principles. You will ſay there may be ſome ſtruggle between

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1 Τὸ ἐκούσιόν ἐστιν, ὃ ἡ ἀρχὴ ἐν αὐτῷ, εἰδότα τὰ καθ' ἕκαστα, ἐν οἷς ἡ πρᾶξις, Ariſt. Eth. Lib. 3. cap. 1.

ſenſe

ſenſe and reaſon, and yet reaſon may preſerve its authority, and tho with difficulty, yet may keep the affections in order. *I Anſw.* Any ſuch ſtruggle or reſiſtance is inconſiſtent with that *Abſolute power* over our actions, which we call free will: and which we ſuppoſe *Adam* to be inveſted with in the ſtate of Innocence. Every propenſion to evil, every reluctance of our paſſions againſt our reaſon, is a real weakening of our dominion, which is not *complete*, when it is not able to keep all quiet in the Soul. No man was ever yet maſter of himſelf, that could not maſter his own inclinations, and therefore wherever that authority is entire, it will enable men to command the *deſires*, and to govern the *affections*, ſo as that they may be at the beck of Reaſon, to move or ſtand ſtill, like the *Centurion's* ſervant in the Goſpel, and to act according to the direction of the ſuperior faculties: otherwiſe a man in great meaſure hath loſt his authority, and from being a maſter, in a little time will become a ſlave.

In ſhort, any inclination or proneneſs to Sin, is inconſiſtent with an *abſolute freedom* over our actions: as is evident from this ſtate of our corrupt nature, in which our liberty is ſo much weakened and impaired, that the bare commands of reaſon, neither are, nor ever were able ſince the fall of *Adam*, to keep the paſſions in order, without the aſſiſtance of ſome higher and ſupernatural principle, *viz.* the grace of God: as is evident from the experience of all the world, and is acknowledged by all Chriſtians, except *Pelagians*, and *Socinians*, if theſe latter may deſerve that name.

And this was the ſtate of man in Paradiſe; not a ſtate of *impeccability*, as if it were impoſſible for him to Sin: for he was capable of being tempted, and as the event ſhewed, of being foyled by the temptation. But all this was through his own default, who might if he had pleaſed, have rejected the temptation, before it did in the leaſt prevail over him.

All which, notwithſtanding the oppoſition that at ſome time is made to it, at other times ſeemes to be acknowledged by our adverſaries themſelves. *Socinus* will tell us, firſt that man

at firſt was made *upright and innocent*, not only without any *Sin* [1] which might defile his nature [2], but without any *proneneſs or inclination to it.* 2*ly*, That man was endued with freedom and power over his own actions [3]. Put both together, innocence and rectitude, a power to do good, without any propenſions to evil, and you will make up that *Original Righteouſneſs* which we contend for. Nay the Remonſtrants will go further; and except in one caſe, *viz.* that of the forbidden fruit, where man was left to his liberty, it being the tryal of his obedience: in every thing elſe they tell us, that he was ſo far from having any *inclinations*, that he had not a *power* of doing evil. That the law of nature, or right reaſon, was not to him, ſo much a [4] *rule or direction* for the government of his actions; as a kind of *Inſtinct*; puſhing him on and compelling him as it were, to do thoſe things which were agreeable to it: ſo that he could no more act againſt the dictates of his reaſon, then a child or a beaſt can againſt the direction of ſenſe, and the appetites which naturally ariſe thence. So that he ſeems at his firſt Creation to act by a neceſſity of nature, and not by a principle of freedom and choice.

Here it is to be obſerved in the firſt place, that as to *Moral Righteouſneſs*, which conſiſts in an obedience to the law of nature, *Limb.* and the Remonſtrants make *Adam* to be poſſeſſed of it, in an higher manner then any *Calviniſt* ever yet aſſerted; who tho they affirm man to be created in a ſtate of Holyneſs, yet they allow it to be a ſtate of Freedom: and

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1 *In eo naturalis perfectio Hominis eſt, ut omni labe ac vitio careat: hæcque fuit in primo homine, qui integer & incorruptus creatus eſt.* Socin. præl. Th. cap. 3.

2 *Pronitas ad peccandum quæ in homine conſpicitur, ab ipſa prima creatione ortum non habet; namque Salomone teſte, Deus fecit hominem rectum.* Lib. Suaſ. quod Regni Pol. *&c.* cap. 5.

3 *Omnes concedunt, & Ratio ipſa manifeſte docet, in primo homine ante Lapſum liberum arbitrium fuiſſe.* Præl. Th. cap. 5.

4 *Lex naturæ Adamo tanquam ſtimulus fuit, quo infantium inſtar impelleretur ad bonum.* Limb. Th. Chriſt. Lib. 3. cap. 2. *Lex naturalis in ſtatu integritatis, non erat tam lex officium præſcribens, quam inſtinctus naturalis & ſtimulus, hominem excitans & impellens ad ea agendum quæ illi conſentanea erant.* Sect. 2. ejuſd. Cap.

therefore

therefore notwithſtanding the regularity and ſubordination which was between his faculties, by virtue of that natural dominion which he had over his own actions, they grant that he might diſobey the dictates of his reaſon, and tranſgreſs the Law of his Creation.

2*ly*, That hereby *Limb.* very notably, and, if what he ſaith be true, very effectually overthrows two known and avowed principles which paſs currant among the *Socinians* and *Remonſtrants*, and which we have mentioned in the firſt part *p.* 19. Firſt, whereas they generally ſay that freedom is abſolutely neceſſary to the will in all its actions, being its eſſential property which cannot be ſeparated from it: Here *Limb.* tells us that the will of *Adam* in his ſtate of integrity, was not a [1] *neutral will*, *Indifferent* to the practice of good and evil: but that he was poſſeſſed of ſuch a natural uprightneſs, that he neither did, nor could deſire, or do any thing that was inordinate and unlawful. You will ſay that notwithſtanding this *Limb.* is true to his principle, and that he ſtill aſſerts the freedom of mans will, tho theſe expreſſions may ſerve to overthrow it. *Adam* indeed could not [2] act againſt his Conſcience, but that, ſaith he, did not proceed from his want of freedom: but becauſe the Law of nature overruled that freedom. I confeſs he doth ſay ſo: but by this ſaying he is ſo far from mending the matter, that he makes it much worſe, and within the compaſs of a few lines, heaps up ſo many contradictions, that it is allmoſt as difficult to number, as it is to reconcile them.

For firſt I would fain know of him, how that will can be

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1 *Voluntas Adami non fuit neutra, in bonum ac malum æque indifferens: ſed antequam ei Lex à Deo poſita erat, rectitudinem habuit naturalem, ut inordinate nec concupiſceret, nec poſſet. Integritas ergo talis in illius voluntate erat, ut contra naturæ legem & Conſcientiam peccare non poſſet*, Limb. Lib. 2, cap. 24. Sect. 5.

2 *Adamus contra conſcientiam peccare non poterat, non quia voluntas ejus non erat libera, ſed quia Lex naturæ non proprie apud Adamum Legis officium exercebat, cui Adamus obedire aut non obedire poterat: ſed ſtimulus tantum aut inſtinctus naturalis fuit, ad faciendum quod licitum erat. Inſtar infantium, qui nullo ad Legis tranſgreſſionem appetitu ducuntur, ſed rebus omnibus quantum neceſſitas requirit, uti contenti ſunt.* Idem ibid.

free, according to the notion of freedom as it is ſtated by himſelf and all the Remonſtrants, which is not *neutra*, *a neutral or Indifferent will*. Here he ſaith, *Adami voluntas non fuit neutra & Indifferens*: and yet in the ſame chapter he deſcribes liberty by this very [1] *indifference* which he makes to be the formal notion of it. From whence I muſt conclude, that if *Adams* will was not *indifferent*, it was not *libera*, a free will: and that if it were *free*, it muſt at the ſame time be *indifferent*.

2*dly*, I deſire to be informed, how it is poſſible for *Adam* to preſerve his freedom, and yet not be able to act againſt the law of nature and the direction of his conſcience: ſince the very notion of liberty according to him, ſuppoſes an abſolute power in the will over its own actions, to perform, or ſuſpend the performance of them at its own pleaſure. *Sect.* the fifth he told us, *Adamus contra legem naturæ, & conſcientiam peccare non poterat*. And yet *Section* the 20*th*. *Exigit libertatis Ratio, ut voluntas poteſtatem habeat tam agendi quam non agendi, poſtquam omnia ad actionem requiſita adſunt*. Now he that can talk at this rate, takes too great a liberty in his writings, and preſumes too much either upon the careleſneſs, or good nature of his Readers.

3*dly*, I want a further Reſolution, how *Adams* will could be *free*; and yet he in the mean time act by a *natural inſtinct*, which is nothing elſe but in other words a *neceſſity of nature*. For whether that *inſtinct* proceeds from ſenſe or reaſon, in this caſe it makes no difference, the actions which flow from it, being in both caſes equally neceſſary and unavoidable. And therefore *Limborch* tells us, that *Adam* was governed by the law of nature, as *infants* are by the direction of ſenſe, and ſenſitive appetites, who cannot be preſumed before they arrive at the uſe of reaſon, to act by deliberation and choice. Now from hence one of theſe two things muſt unavoidably follow; Either firſt that *Adam* in the ſtate of innocence had

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1 *Vera itaque voluntatis libertas conſiſtit in indifferentia activa, qua poſitis omnibus ad agendum requiſitis poteſt agere vel non agere; hoc enim exigit libertatis ratio.* Sect. 20.

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the *faculty* of willing, without [1] the *eſſential property* of it, which they ſay is freedom, and therefore abſolutely inſeparable from it. Or *2dly*, that liberty and neceſſity may be reconciled, which at other times they tell us can no more be done, then you can tye both parts of a contradiction together.

2dly, The other known principle of the *Socinians* and *Remonſtrants*, which is clearly deſtroyed by *Limborch* is, [2] that *Religion and neceſſity*, are abſolutely inconſiſtent; Foraſmuch as there can be no roome left for the one, where the other doth prevail. Now that which neceſſarily reſults from hence muſt be this; Firſt that *Adam* before his Fall, acting by a natural inſtinct, was *incapable of Religion*; or *2dly*, that *Moral Righteouſneſs*, which conſiſts in the practice of thoſe duties which right reaſon, and the law of nature preſcribes, is no part of it. Either of which muſt be a very impious as well as a very abſurd aſſertion: for it muſt either ſuppoſe man, at his firſt Creation not to be endued with reaſon: or if he were, that he was not obliged to act according to the rules and directions of it: which to affirm, were plainly to confound and alter the nature of things, and to overthrow the firſt and original notions of Good and Evil.

Now by what we have thus laid down out of the writings of the Adverſaries of this Truth, one would think that there ſhould be no great difference between us, but that we were if not perfectly agreed, at leaſt in a fair way to be ſo. And indeed if we had to deal with men whoſe meaning might be gueſſed at by their words: or who would ſtand to any principles and be conſiſtent with themſelves; this part of the controverſy might eaſily be ended, or at leaſt, might be fairly accommodated: but when they come to explain themſelves, they and we, notwithſtanding this ſeeming conſent, are found to be at as great a diſtance, as the *Arctick and Antarctick Poles.*

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1 *Libertas hæc à voluntate eſt inſeparabilis*, Limb. ibid. Sect. 20. *Voluntatis proprietas libertas eſt, quæ ita voluntati intima eſt, ut ſine ea non ſit voluntas*, Sect. 9.

2 *Ubicunque neceſſitas dominatur, ibi Religioni non eſt locus*, Exam. Cenſuræ in Conf. Remonſt. p. 82.

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For tho *Socinus* acknowledges that God at firſt made man after his own *Image*: yet he tells us that that *Image*, as we ſhewed before, conſiſted only in the *Dominion* which God gave him over the whole Creation: and that all other notions of ſimilitude, whereby he may be thought to reſemble God, are but *Commenta Humana*, the inventions of men; not any part of the Revelation contained in the Holy Scriptures. In ſhort, that *Adam* was born a frail, mortal Creature, having only the bare faculties of underſtanding and will, but without the accompliſhments of either, being neither endued with wiſdom nor holyneſs: a pure *raſa Tabula*, capable indeed of any impreſſions, but having no characters either of wiſdom or Righteouſneſs, engraven upon his mind, by the finger of God, when he firſt dropped out of his hands.

Let us conſider particulars, and thereby we ſhall be enabled to take a clearer view, and frame a better judgment of theſe *Socinian* opinions: and how far they are from being conformable to the Scripture account, and the notions which both Jews and Chriſtians, have from thence formed of theſe matters.

And firſt we will begin with the τὸ ἡγεμονικὸν, the ſupreme and leading faculty of the Soul, the underſtanding; and whereas we told you before that God Created man as in perfect *ſtature of Body*, ſo likewiſe in full *ripeneſs of underſtanding*, ſo that he had a perfect knowledge of God, himſelf, his duty, and all parts of the Creation: *Socinus* will tell you that all this is a great miſtake. For tho he acknowledges that God Created him in perfect ſtrength and vigor, at the full age, and with the complete dimenſions of a *Man*; yet he would have us believe, that in his underſtanding he was a *meer child*; which was to grow up with him, by obſervation, ſtudy and experience as in other men. But otherwiſe at his firſt production, that he had very little knowledge of himſelf, or any thing about him. So that if you were to form an Idea of man from the writings of *Socinus*, you might fancy him to be an overgrown Baby, at his firſt coming into the world, gaping, and ſtaring, and caſting his eies about him; ſurpriſed

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and pleaſed like a Child at *Bartholomew-Fair*, with great variety of beautiful objects, but totally ignorant of their natures, and the uſes for which they were deſigned.

For firſt ſay they, whereas God placed him in Paradiſe, where amidſt great variety of Herbs and Plants, grew the Tree of Life, of which *Adam* had the free liberty of eating; and the eating whereof muſt have bin of ſingular uſe to him, either thro its natural efficacy, or Sacramental ſignification: yet this was of very little or perhaps of no advantage to *Adam*,[1] who was perfectly a ſtranger to the virtue of it, and therefore was not likely to receive any benefit from it. So that as to what concerned *Adam* himſelf, it might as well have bin planted in *Utopia*, as in Paradiſe; for whatever virtues it had, he was totally ignorant of them, and knew nothing of the uſe, till he was peremtorily forbid the uſing of it.

2*ly*, Tho *Adam* was naked, yet he knew not that he was ſo, *ſed inſtar infantis vel pueri ſe nudum eſſe ignoravit*, Smalc. de ver. Dei fil. cap. 7. One would think at this rate that he had not arrived to the *perfect uſe of his ſenſes*, any more than the *free exerciſe of his Reaſon*; for if he had had but his *feeling* about him, ſure he muſt needs have diſcerned whether God had given him a Coat of Mail, or only his own Skin for a covering. But he innocent creature like a perfect child, knew not the difference between being clothed with Armour, and being armed with nakedneſs.

3*dly*, As to his *Wife and the Beaſts of the Field*, when brought to him, he knew no more of either, than what was barely repreſented to his ſenſes[2], ſo that his knowledge of them ſeemed to be little more then that of the Brute Creatures themſelves.

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1 *Quamvis cibo illi ſubinde comeſto, vim à morte in perpetuum conſervandi inſitam fuiſſe diceremus; hoc beneficio Adamus nunquam dici poteſt donatus fuiſſe, propter eſum cili illius ſibi permiſſum; cum ejuſmodi vis ei nunquam patefacta fuerit, niſi poſtquam illius comedendi facultate privatus fuit.* Socin. ad Defen. Puccii Reſp. p. 299.

2 *Quis tibi patefecit Adamum cognoviſſe naturam omnium Beſtiarum, & ſuæ conjugis? Annon vides, Beſtiarum nomina non ad alia reſpexiſſe quam ad ea quæ ſenſibus ſeſe prodebant, & unicuique manifeſta eſſe potuiſſent.* Socin. de ſtatu primi Hom. Cap. 4. p. 296.

You will ſay *Adam*'s giving names to all the Beaſts of the field, and Fowles of the air is an argument of the quite contrary, *viz.* of very great knowledge, becauſe to enable him to aſſign proper and pertinent names to creatures, he muſt have had the knowledge of more than their external ſhape and appearance: otherwiſe a Pebble might be miſtaken for a Diamond, and every thing would have bin called Gold that gliſtered. He muſt therefore have had a perfect knowledge of the natures [1], properties, powers and faculties both of Plants and Animals: becauſe *names* lead us into the true underſtanding of the *natures, and diſtinction of things.* And therefore *Plato* in a Dialogue which he wrote upon this very ſubject περὶ ὀνομάτων ὀρθότητος, which he Entitles his *Cratylus* from one of the perſons ſpeaking in it; openly declares [2] that it was no ordinary matter, nor the work of any mean vulgar perſons to impoſe names upon things: nay ſince he who at firſt aſſigned names, muſt know the nature of thoſe things, he was of opinion, that he muſt be maſter of more than *ordinary*, [3] nay indeed then of *humane wiſdome*, to enable him to do ſo. But let *Plato* ſay what he will, and let other wiſe, either Heathens or Chriſtians think what they pleaſe: [4] *Socinus* will tell us

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1 *Neque enim Hebræi Animalium nomina temere impoſuerunt, ut Latini, Græci & Barbari, ſed ſapienti conſilio. Nempe ipſe ille Adamus Animalibus ad ſe adductis, nomina impoſuit illorum naturæ congrua, partim ab iis ſumpta quæ in ſenſus incurrebant, voce puta, colore & externa corporis ſpecie; Partim ab iis quæ intus latebant, & ſoli animo ſe offerebant, ab indole nimirum & moribus: quæ non uſu didicerat, &c. Sed ſapientia quadam infuſa & congenita pervidebat, Deo ſingulorum Animalium arcanas proprietates in illius oculos ingerente.* Boch. de Animal. Sacr. Præf. p. 2. *Nec ſine numine Adamum illa impoſuiſſe ex eo liquet, quod horum nominum vix ullum eſt, quod non certa ratione conſtet, nec eſt quod ſuſpicentur Hebreæ Linguæ ignari, hæc à nobis temere aſſeri, cùm rem à multis ſæpe jactatam, longa inductione demonſtrare conati ſumus,* ibid. p. 18.

2 Οὐ φαῦλον εἶναι τὴν τῶν ὀνομάτων θέσιν, οὐδ' φαύλων ἀνδρῶν, οὐδ' τῶν ἐμπιπτόντων.

3 Οἶμαι μὲν ἐγὼ τὸν ἀληθέστατον λόγον εἶναι τότων εἶναι ὃν Σώκρατες, μείζω τινὰ δύναμιν εἶναι ἢ ἀνθρωπείαν, τὴν θέσιν τὰ πρῶτα ὀνόματα τοῖς πράγμασιν, Ibid.

4 *Num tibi videtur ex his Colligi poſſe, Adamum cognoviſſe naturam omnium Beſtiarum, & ſuæ conjugis? Nam ex nominibus conjugi impoſitis clare liquet, quatenus ea cognitio, quam nominum impoſitio arguit, progrederetur; nimirum ad ea, quæ quilibet quantumvis ſtupidus cognoſcere potuiſſet.*

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another ſtory, that this was ſo far from being an Argument of more then ordinary wiſdome, that it might be conſiſtent with the greateſt ignorance: and therefore that neither *Adam* himſelf, nor any body elſe, ſhould put a more than ordinary value upon his knowledge upon this account. It is true he gave names to creatures, but herein he did no more than what, *quilibet quantumvis ſtupidus*, the meaneſt and moſt ignorant Blockhead might have done.

Laſtly, whereas God at firſt made Adam *mortal*, being lyable to death by the very conſtitution of his nature, as *Socin.* again and again tell us *de ſtatu pri. Hom.* yet he knew nothing of his [1] mortality: [2] he was formed out of the earth indeed, but that was more than he knew, and into duſt according to the courſe of nature, and the Law of his Creation, tho he had not ſinned, he was to have returned. But for all this he might dream of an immortality, as other [3] vain men have done ſince, *who think that their Houſes ſhall continue for ever, and their dwelling places to all Generations.* Pſ. 49. 11. And thus by making our firſt Parent to feed himſelf with thoſe vain and imaginary hopes, he turns the Garden of *Eden* into a *Fools Paradiſe.*

Now if this be true, I muſt profeſs my ſelfe to be of the ſame mind with *Smal.* [4] that all this wiſdome of our firſt Parent which hath bin ſo much talked of, and magnified by Chriſtians, is but a meere Chimæra, owing to the inventions and whimſies of ſome fanciful men. And with him *Epiſ-*

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1 *Primus homo ſe mortalem eſſe, nemine indicante, non agnovit*, cap. 4. p. 259.

2 *Veriſimillimum eſt Adamum ne ſciviſſe quidem, quando ex terra ſumptus eſſet; quis enim hoc illi indicaverat? Nemine autem indicante, quomodo id ſcire potuerat: cum ſimul atque creatus erat, terra non amplius eſſet, ſed aliud quid, quantum ſenſibus percipi poterat, à terra longe diverſiſſimum?* p. 296. *Ante lapſum Adamus fuit terrenus, & ſic ante lapſum corpus ſui natura omnino abolendum habuit*, p. 263.

3 *Quis hac de re dubitare poteſt, cum vix ipſi nos, rationibus licet efficaciſſimis perpetuaque ac certiſſima experientia edocti (præſertim cum florente adhuc ætate ſumus, & rectè valemus) moriendum eſſe nobis plane credamus, immo nos nunquam morituros eſſe, ſperare videamur?* p. 296.

4 *Sapientiam primo homini tributam, Ideam eſſe in cerebro hominum natam*, Smal. contra Franz. p. 44.

copius[1] ſeems very well to agree, who tells us that in *Adam* before the fall we might find the innocence of Children joyned with the ſimplicity and ignorance of them. In ſhort, *Adam* in this ſtate of nature was a very natural, a meere *Infant*, that did not know the difference between Good and Evil, and could ſcarce diſtinguiſh between his Right hand and his Left. And was ſuch a one fit to be *Gods Vicegerent*, and under him to be entruſted with the care and government of the world? Read but the Fathers and they will tell you another ſtory, who can ſcarce ſpeak things great enough of the *Dignity and Excellence* of mans nature, as may in part appear from thoſe few paſſages (among many others, which might be collected) which we before cited out of their writings. And when they have hereby enabled you to form an Idea of a creature adorned with exquiſite perfections, with all the accompliſhments humane nature was capable of: in ſhort, when they have raiſed your expectations to the greateſt height, ſo that you might well have thought, that you were to behold a kind of *Cæleſtial man*, or rather a *Terreſtial God*: all this, to your great amazement, when you come to peruſe the writings of *Socinus* and his friends, dwindles into the deſcription of a weak, frail, ſimple ignorant Baby; a meere *Puiſnè*; in ſtature perhaps a man, but in underſtanding a very child. And indeed *Socinus* himſelf when it is for his purpoſe, *viz.* to eſtabliſh the belief of that *mighty Soveraignty* which ſometimes out of his great bounty he will be pleaſed to confer upon *Adam*; (and which could not be well or wiſely entruſted but with a perſon of extraordinary endowments) can graciouſly allow him to be endued with *prudence*, *wiſdom*, and *ſagacity*, as was ſaid before. In effect no man ever raiſed the Dominion of *Adam* to ſo high a pitch as he hath done: for he makes it reach above the Clouds, placing the *Heavens* as well as the *Earth* under his feet, making the glorious Luminaries of them, not only ſubſervient to his uſe, (as *Marc. Anton. Flaminius* in

1 *Rectitudo itaque hæc, in ſimplicitate & innocentia conſtitit, quæ ætati iſti primæ Adami, tanquam infantili, conveniens fuit.* Epiſcop. Inſt. Th. Lib. 4. cap. 4.

his

his Paraphraſe on the 8*th* Pſ. well expreſſes it, and which is quoted with great commendation by *Socin.* but doth not ſerve his purpoſe) but likewiſe ſubject to his Empire: bringing in *the Son and Moon and Stars*, as in *Joſeph's* Dream, doing as it were their Homage, and making Obeyſance to him. Laſtly the very [2] Angels of God, thoſe glorious Spirits, and every thing but God himſelf, he makes the ſubjects of this vaſt and mighty Dominion.

And thus when he hath prepared you to entertain your thoughts with the contemplation of one of the moſt glorious in ſome reſpects of all Creatures, you find your ſelf ſtrangely diſappointed: for when you come narrowly to ſurvey him, *this Giant* all on a ſuddain ſhrinks into *a Dwarf*; and he whom God placed but a little *lower* than the Angels, and whom *Socinus* when in a good humor can graciouſly pleaſed, to place *above them*: at another time he ſhall put upon the ſame level with the Beaſts, and make him like the *Horſe and the Mule which have no underſtanding*. A perfect ſtranger to himſelf and every thing about him: being naked, he good man might think that he was arrayed in a Robe of State, when (alas!) he was wrapt up only in his own Innocence. Tho mortal, and ſubject to Death, he thought of nothing but living forever. How ſcandalous is this account, how injurious to the firſt great parent of mankind: but they who think and ſpeak ſo diſhonourably of the *ſecond Adam*, as to degrade him from his *Divinity*, and place him in the number of *meere men*; may with as good reaſon, Dethrone *the firſt Adam* from his dignity, and rank him in the number of the *Beaſts that periſh*.

Hinc Mar. Ant Flaminius præſtantiſſimi ingenii vir, in Paraphraſi ſua in eum Pſal. conſcripta, veritatis vi & efficacitate verborum Regii Vatis permotus, ſic eum loquentem facit. Tu denique Hominem huic medio mundi Globo, tanquam Mortalem aliquem Deum, *præpoſitum eſſe voluiſti; neque ſolum ea quæ gignuntur in terris, ſed etiam cœlum ipſum, & admirabiles illos ſiderum fulgores, ad uſus & commoditates illius creaviſti*, De primo Hom. Stat. p. 286.

[2] *Quibus verbis addi poteſt, Angelos ipſos, quamvis ad hominis uſum non itaque creatos, Homini tamen Dei juſſu inſervire: ita ut nihil plane eſſe videatur, præter ipſum Deum, quod Homini aliqua ratione ſubjectum eſſe dici non poſſit.* Ibid.

Let us now proceed, to the account which they give of the *Holyneſs* of *Adam*, which is the other principal part of that *Image of God*, after which he was made. And here *Socinus* endeavors to rectifie the miſtakes, which have paſſed for currant among Chriſtians in this matter; for whereas we have hitherto bin taught to believe, that man was at firſt made with Holyneſs in his will; order, ſubmiſſion, and regularity in his affections: This great Reformer will tell us, that this is a groundleſs imagination, *vetus ac fœtida fabula*, [1] as Smalcius ſtiles it, a ſtale and ſenſeleſs fable.

We may if we will, fancy never ſo great things of *Adam* in the ſtate of Innocence; that there was nothing but order and uniformity between his faculties; all calm and ſerene in his mind; no clouds or miſts of paſſion to diſorder his reaſon; no Rebellion of the *Inferior* againſt the *ſuperior faculties*. But the plain truth of it is, *Adam* was caſt in the ſame mold, and made up of the ſame ingredients with our ſelves. He found the ſame [2] ſtruggle in his breaſt as we do; his reaſon directing him to one thing, and his ſenſes to another; and in this combate, reaſon was ſometimes foyled, and, what no body ever told us before, his paſſions had often diſobeyed his underſtanding and got the maſtery over it, even before he diſobeyed the commands of God in that famous inſtance of eating the forbidden fruit: which in other words amounts to this, that his *Actions* had oftentimes tripped up his *Reaſon*, before he received his *great Fall* as it is uſually ſtyled by us.

And with him agree the Remonſtrants, who tell us that *Concupiſcence*, or the firſt motions and inclinations to Sin are natural, and were found in our firſt Parents, in their firſt and

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1 *Primum Hominem ſanctitate, & Donis ſupernaturalibus ornatum fuiſſe ab ipſa creatione, vetus eſt ac fœtida Fabula*, Smal. Refut. Lib. Nov. Aria. cap. 24.

2 *Sunt qui dicunt, Originalem Hominis juſtitiam in eo fuiſſe, quod Rationem Appetitui ac ſenſibus dominantem haberet, eoſque Regentem, nec ullam inter ipſam & illos diſſidium eſſe. Verum nulla ratione adducti hoc dicunt: cum potius ex eo quod Adamus deliquit, appareat appetitum ac ſenſus rationi dominatos fuiſſe, nec bene inter Hanc & illos antea conveniſſe.* Socin. Præl. Th. Cap. 3.

original

original State; that the will of *Adam* after his fall, [1] was *more depraved* indeed, and that his inclinations to ſin were ſtronger and more violent than before; but however a proneneſs and tendency to evil there was in him from the firſt inſtant of his Creation: deſires of, and a complacence in ſuch unlawful objects which gratifie the ſenſes, being things purely natural, which ariſe from the conſtitution and frame of human nature. And particularly *Limborch* ſaith that concupiſcence, *quatenus fertur in rem illicitam*, as it comprehends thoſe firſt deſires, thoſe *Original commotions* and tendency of the affections towards that which is evil, is no Sin. And among others he aſſigns theſe two reaſons for his aſſertion. [2] Firſt becauſe theſe *motions* are, as we ſaid before, natural, and not within the power of the will, to be curbed or reſtrained by it, and conſequently not ſubject to the commands of reaſon: which is very true, if men are conſidered in this ſtate of corrupt nature; but he means it of nature antecedent to any Depravation. And therefore 2*dly*, [3] tells us they were to be found in *Adam* in his ſtate of innocence: without which he would not only have bin *innocent* but *impeccable*; uncapable of ſinning, becauſe he could not otherwiſe have bin in a capacity ſo much as to be tempted and ſolicited to Sin.

If this be ſo, then I muſt confeſs that what we have aſſerted of the ſubjection of the paſſions to reaſon, and the ſubordination between the powers and faculties of the Soul, in the ſtate of innocence, may be well accounted, what *Smal-*

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1 *Fateor Adami Appetitum poſt peccatum magis inclinaſſe in malum, quam in ſtatu integritatis.* Limb. Th. Chriſt. Lib. 3. Cap. 2. Sect. 27. *Adami Appetitus, poſtquam ſemel peccavit, pronior redditus eſt ad concupiſcendum illicita,* Ibid. Sect. 24. 2 *Quamdiu hæc concupiſcentia eſt à natura peccatum non eſt, ſed naturalis ſolummodo Appetitus habendi quod carni gratum. Fuit in primis Parentibus ante primum peccatum, abſque eo primi parentes in peccatum induci non potuiſſent, ſi autem concupiſcentia iſta fuit in primis parentibus ante Lapſum, fieri nequit ut ſit effectum Lapſus,* Idem Cap. 3. Sect. 4. *Concupiſcentia erga rem illicitam, quatenus complectitur motus primo primos, non eſt peccatum. Primi affectuum impetus & commotiones ex propoſito objecto grato vel ingrato, non eſt peccatum, ſed ſunt naturales commotiones in nobis excitatæ. Non enim ſunt in noſtra poteſtate,* &c. *Tantum abeſt ut ſint vitia, ut ſint materia exercendæ virtutis,* &c. 3 *Fuere etiam hi motus in noſtris parentibus,* Idem, Lib. 5. Cap. 4. Sect. 8. 9.

cius

cius calls it, *Commentum Humanum, vetus ac fœtida fabula.* But upon a fair examination, I doubt not but it will be made to appear, that what *Socinus* and his friends deliver to the Contrary, will be found to be no leſs *diſhonourable* to God, than *injurious* to our firſt Parent.

For 1*ſt*, The account they give us of this matter, is unbecoming the *wiſdom* of God. For to ſuppoſe man at his firſt Creation, made with his affections *ſtruggling* againſt his reaſon, and ſometimes getting the *upper hand* of it; is to have the ſame imperfect view of *Adam*, as that poor blind man in the Goſpel had of other perſons, who when his eyes were firſt opened, *ſaw men as trees walking*, Mark 8. 24. A man as Naturaliſts tell us is a Tree inverted. Now ſince Reaſon is the ſupreme faculty of the Soul, and the affections may be properly ſtyled the Feet of it, upon which it moves; the deſcription which the *Socinians* and *Remonſtrants* give us of *Adam*, is juſt as if you ſhould repreſent a man walking upon his head, with his heels capering in the Air: which is a very proper poſture for a man newly ſtollen out of Bedlam, or for one fit to be ſent thither: but a very unbecoming one for him, who juſt came out of the hands of his maker, with the approbation of *goodneſs and uprightneſs*. Can we think it agreeable to the wiſdom of God, to proceede with ſo *great care and deliberation* to the making a piece of workmanſhip ſo irregular and deformed: we may as well think God made man with a *diſtorted Countenance*, as with a *depraved mind*. It is true indeed, by the Devils cunning, and mans folly, things at preſent are brought to this paſs: the order of nature being quite inverted. But it will become us to think more decently of the Allwiſe former of things, than to imagin, that he who made every thing elſe with that admirable ſymmetry and proportion of parts; all things *in number weight and meaſure*, ſo as that they might beſt anſwer the ends of their Creation; ſhould now *in extremo actu deficere*, in the concluſion of all, produce ſuch a rude inartificial piece, who would have been ſo far from being the *Crown and Ornament*, that he would really have bin the *diſparagement and diſgrace* of the Creation.

2*dly*, As

2dly, As this is unbecoming the wiſdom, ſo it is oppoſite to the Holyneſs of God, becauſe hereby God is made the Author of Sin: for if the contention between the ſuperior and inferior faculties of the Soul, and a proneneſs and inclination to Sin be natural, and at the ſame time be a moral evil: for as much as God is undoubtedly the *Author of nature*, he muſt by this Hypotheſis, at the ſame time be the *Author of Sin*. Now that *Concupiſcence* or a propenſity to evil is Sin, I think may eaſily be made to appear from this conſideration, that it is a violation of that *great fundamental* Law of placing the whole ſoul and affection entirely upon God. *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy mind, this is the firſt and great Commandement*; Mat. 22. 37, 38.

I hope I need not be put to the trouble of proving, either *1ſt*, that *Adam* in his ſtate of innocence was under the direction of this Law. Or *2dly*, That he had compleat abilities and full power to obey it. Or *3dly*. That this Law, tho it takes in the outward actions, yet that it chiefly and principally reſpects the Soul; the motions and inclinations of which come under its firſt and immediate obligation. All this I ſhall take for granted: and from hence I argue, that *Adam* being by virtue of this Law obliged to place the whole bent and inclination of his mind upon God (which is the meaning of *Loving him with all thy Soul, and with all thy might*) every propenſion to evil muſt be a direct breach and violation of it, and conſequently a Sin. There is nothing that I can think of, which can poſſibly be replyed to this by our Adverſaries, but one of theſe two things. Either *1ſt*, that there may be this concupiſcence and *inclination* to ſin without the *affection* to it: Or *2dly*, that an *affection* to ſin may be conſiſtent with the perfect and *entire Love* of God, neither of which can be affirmed without great abſurdity.

For *1ſt*, All deſire is naturally founded in Love, which is uſually and properly diſtinguiſhed into *amor complacentiæ*, and *amor deſiderii*. Now deſire is nothing elſe but the tendency of the Soul towards its beloved object. As it is therefore in a pair

of Scales, the inclination or leaning of them towards either ſide, muſt proceed from the greater degrees of weight, that are in one more then in the other: ſo it is in all deſires, which are the *moral inclinations* of the ſoul. When a man deſires any thing, it muſt proceed from his affection to, or complacencie in that thing. And if ſin be the object of thoſe deſires, it can be for no other reaſon, but becauſe it is the object of his affection; for no man ever yet could *deſire* that which he had an *averſation* to.

2. Where there is a perfect love of God, there the whole ſoul is *entirely bent* upon him: and this is abſolutely inconſiſtent with any inclination to ſin: As much as it is for a man to ſtand bolt upright, and ſtoope towards the ground: to be in perfect health, and yet have a tendency to a Feavor or a Conſumption. Do you think it was poſſible for *Lot*'s Wife, to have gone with her face directly towards *Zoar*, and yet at the ſame time to have caſt a glance towards *Sodom*? I confeſs it is no new thing for a man to have his face look one way, and his affections go quite another. But that a man ſhould place his affections *entirely upon God*, and yet *lean* towards ſin, is abſolutely impoſſible: as much as it is for him at the ſame time to go backward and forward, to wink with his eies, and yet ſtare another man directly in the face. In ſhort, I would ask this plain queſtion, whether to love God with all the Soul, were a duty incumbent upon *Adam*, or not? If they ſay no, I would fain know, who hath told the *Socinians*, that God gave *Adam* leave to place any part of his affection upon that, to which he himſelf hath declared an *eternal and irreconcileable hatred*: that the ſame thing may lawfully be the object of mans *deſires*, and Gods *averſation*: if they ſay it was his duty, then I deſire to be informed, how it is poſſible for a man to love God with the *whole Soul*, and yet reſerve any *part* of it for his ſins: which is as plain and as dangerous a contradiction as it was for *Ananias* to *bring the whole price of his eſtate to the Apoſtles* and yet to *keep back part* for his own uſe, *Act.* 5.

But againſt all this that hath been ſaid, of the *perfection*

and

and integrity of mans nature, there is one objection that is commonly made with great plauſibility; and that is, if *Adam* had bin ſent into the world, with all thoſe moral accompliſhments, which we have aſſign'd him, one would think it were impoſſible for him to have ſinned. And that he muſt not only have bin innocent, but impeccable. For firſt, if there were that *ſubmiſſion* of his affections to his reaſon, as is pretended: how comes it to paſs that they ever *rebelled* againſt it? Why did not his reaſon ſubdue the firſt and earlyeſt motions of his ſenſitive appetite, and ſtrangle them in the birth. If reaſon had ſo great an authority, as we talk of, the leaſt beck or nod would have calmed any preſent uproar of the paſſions, and have kept all quiet in the Soul.

Or if we ſuppoſe the temptation to begin at the underſtanding, ſin entering that way into the Soul: it may be ask'd, how it was poſſible, that a perſon endued with ſo much *wiſdom and ſagacity*, as *Adam* is ſuppoſed to be maſter of, could ever be wrought upon to do a thing ſo contrary to all reaſon, *viz.* to hearken to the *ſuggeſtion* of an evil ſpirit, in oppoſition to the plain declaration, and *peremtory threatening* of his Maker. He muſt be ſtrangely ſurprized one would think, and tho he had great knowledge, ſure he had not his reaſon, or at leaſt his conſideration at that time about him. To which I *Anſ.* That *Adam* tho created with all the before mentioned excellencies, yet was made in a ſtate *of probation and tryal*: and tho perfectly good, yet not ſo confirmed in goodneſs, but that he was left in the *hands of his own counſel*, ſo that his happyneſs or miſery was purely in his own power. His ſtate of *innocence*, was a ſtate of *liberty*: being endued indeed with *Righteouſneſs*, but at the ſame time with *Freedom* likewiſe, having a compleat power over his own actions, ſo that he might either do an action, or ſuſpend the doing of it; hearken to his reaſon, or diſobey the dictates of it, as he thought fit. He was made up of ſuch faculties, whereby he was capable of being *tempted*, and upon the account of the before mentioned liberty, of *complying with the temptation*: in which there was ſomething offered by the Devil to gratifie

his *ſenſe*, and ſomething to work upon his *underſtanding*. *The Tree was good for Food, and pleaſant to the Eye*, Gen. 3. 6. Here was a plain temptation offered to the ſenſes. You will ſay reaſon might eaſily have reſtrained the ſenſitive Appetite, and then the temptation would have bin inſignificant. But we know that reaſon it ſelf may be perverted, and here was ſomething offered to bribe that. *In the day you eat thereof your eies ſhall be opened, and ye ſhall be as Gods, knowing good and evil*, ver. 5. ſo that now it was a Tree, which was not only pleaſant to the eies, but *a Tree to be deſired to make one wiſe*, ver. 6. Place therefore the *temptation* and let it begin where you will: by virtue of that Dominion which *Adam* had over his own actions, he might, if he ſo thought fit, gratifie the dictates of ſenſe, againſt the directions of reaſon, and *ſuffer* the *ſuggeſtions* of *Sathan*, to prevail againſt the *commands* of God. But however tho the ſenſes might be wrought upon, and the affections conſequently excited; yet the *will* one would think ſhould not be moved but by the direction of reaſon, and it is ſcarce to be imagined how ſo *pure*, ſo *refined a reaſon* could be impoſed upon. Anſ. yes, the underſtanding it ſelf is capable of being wrought upon, either *immediately* by Argument, or *mediately* by perſwaſion, and the allurements of the ſenſes; which are apt to make wiſe men *inconſiderate*, and *inconſideration* is one great ſtep to error; and not only ſo, but the ſenſes oftentimes transfer their own prejudices upon the underſtanding; nothing being more uſual, than for men to believe that to be true, which they earneſtly deſire ſhould prove ſo. But when all is done, tho we ſhould grant that the affections were moved, and the underſtanding ſo far perverted as to act ſo *fooliſhly*, it is not eaſily underſtood, how the will, which was ſo holy and righteous, ſhould ever conſent to ſo *wicked an action*; and without that conſent, the action would never have bin committed. *I Anſ.* This might be done, by virtue of that *power* which the will had over its own Actions: for tho it were a *righteous*, it was a *free will*: and conſequently capable of acting according to its duty, or contrary to it. But to put this matter beyond all doubt,

or

or at leaſt beyond the cavils of our adverſaries; I ſhall offer two inſtances, which are allowed by them, for proof and illuſtration of this matter: *viz.* That *Adam*, tho in a ſtate of the greateſt perfection, yet might be capable of conſenting to a temptation, and conſequently, (as it happened) of being overcome by it.

And the firſt inſtance ſhall be that of a *Regenerate man* whoſe condition is thus repreſented by *Limb.* [1] 'his underſtanding is 'illuminated with the knowledge of the divine pleaſure, ſo that 'he cannot miſtake for want of a certain rule to govern his 'judgment by. His will follows the direction of the under-'ſtanding, and is ſo far ſwayed by it, that in its choice and 'averſation, it is guided by the determination of that ſupreme 'faculty. Laſtly the affections are obedient to the will, and 'move according as they are moved or incited by it. Nay this 'bleſſed Harmony between the faculties is not diſturbed by [2] any '*remains of concupiſcence*, or natural corruption which are left in 'the Soul, whereby he is ſolicited, and excited to the practice 'of that which is evil. Here one might think that a man having all his faculties thus fortified and guarded by the grace of God, ſhould almoſt be out of the *reach* of any temptation: and yet ſuch an one, of ſo pure, ſo refined, ſo conſummate a holyneſs, (you would think it, the deſcription of the *ſtate of Innocence*, and not of *Regeneration*, by which the Image of God is but imperfectly renewed in this life,) is not only lyable to be tempted, but likewiſe (according to him) to be foyled by it, to the loſs of his ſpiritual life. So that he may fall from one Sin to another, until at length by a total Apoſtacy, he may extinguiſh all diſpoſitions to virtue, and become of a *Child of God, a Son of perdition.*

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1 Vid. Limb. Lib. 5. cap. 15. *Intellectus divinæ voluntatis cognitione illuſtratus certam vitæ normam ac regulam habet. Voluntas judicium intellectus ſequitur, aliaque non appetit, quamquæ intellectus Appetenda dictat; & odio habet, quæ odio digna judicat. Hanc conſequuntur affectus*, &c.

2 *Eſſe autem & remanere in homine Regenito naturalem corruptionem, & concupiſcentiæ innatæ reliquias, quas Deus in hac vita tollere nolit, quibuſque homo regenitus ſubinde ad peccandum impellatur, à ratione alienum eſt, & ſcripturæ adverſatur*, Ibid.

If you enquire how ſuch an one can be prevailed upon, to act ſo contrary to his knowledge, nay to his inclinations, having no *inward concupiſcence* to aſſiſt and help forward the temptation: He will tell us, it is by virtue of that *eſſential* power of the will, which is not deſtroyed by grace: the moſt Holy man being left in a ſtate of freedom, and therefore may be enticed by the *deceitfulneſs of Sin.* The ſame anſwer may ſerve for *Adam*, whoſe caſe ſeemes to be in a manner parallel: only it may be ſaid that the Remonſt. and Socin. do allow *motus primo primi concupiſcentiæ*, or the firſt and original inclinations to Sin to be in *Adam*: which, as they were matter for the exerciſe of virtue, ſo likewiſe were they the ſubject for the temptation to work upon, and his ſin conſequently might enter in at that door, which by our account is ſhut, ſo that we leave no paſſage for its admittance.

Tho this objection if we had time to conſider it, would make no great difference, yet I ſhall produce another inſtance, which is beyond all exception, and that is the caſe of the fallen Angels: who at the firſt inſtant of their Creation, were poſſeſſed of all the advantages both of knowledge and righteouſneſs, in a much greater and more ſublime degree than man in the ſtate of innocence was capable of, whoſe ſpiritual nature gave them many advantages above man: who tho he had no *vicious inclinations* originally put into his nature; yet he was made up of *ſenſe* as well as *reaſon*, and had other *appetites* to be gratified beſides that *of knowledge*, and conſequently had more wayes than one for the temptation to enter, and might therefore the more eaſily be ſeduced. Perhaps it may be ſaid, that Angels are not ſo *immaterial* as many may fondly imagin, being made up of other ingredients, beſides reaſon and knowledge, and conſequently may have other appetites to gratifie. *Ex alia materia conſtant, quam homines*, ſaith Socin, *De ſtatu primi Hom. contra Pucc. p.* 307.

But be that as it will, they are as *immaterial* as the Soul of man at leaſt, neither are they clogged with ſuch *dull, heavy ſubſtances* as our bodies are, which are joyned to the Soul, and with it make up the eſſence of man. In ſhort they were not

not compoſed of *ſenſes*, nor conſequently had any *ſenſual appetites* to gratifie in oppoſition to their reaſon: neither had they any *external enemy* to entice, ſolicite and puſh them forward, which was the caſe of *Adam*, who was ſeduced by his wife, as his wife was by the Serpent, and beguiled by his ſubtilety. And yet theſe *holy*, *knowing*, *refined*, *ſubtile ſpirits* were wrought upon, and either thro pride, envy, curioſity, or whatever elſe it was, did rebell againſt their maker.

But how could envy find a paſſage into the minds of theſe pure and immaculate ſpirits, any more than *wiſdom enter into a Soul defiled with Sin*? What could they poſſibly deſire, which they were not allready poſſeſſed of? What acceſſion could be made to their happyneſs, what addition to their ſubtil and refined knowledge? Did they hope to mend their condition by revolting from their maker? How could ſo wild an imagination enter into the minds of ſuch wiſe and intelligent beings? Had they no knowledge of God and themſelves, and the *infinite diſtance* between both? If they had not, let us no longer *magnifie their wiſdom* nor *aggravate their crime*, which their ignorance muſt extenuate, if not totally excuſe. If they had, how could they think of fighting againſt God, and not know that in the concluſion they ſhould be maſtered by him? They could not but be ſenſible, that they had to do with him who was neither an impotent nor a careleſs being; conſequently, one who would be *provoked by an affront*, and could revenge it. *Ero ſimilis altiſſimo*, might be a wiſh, fit for a *proud*, but not for a *wiſe and intelligent* ſpirit; who could not but know the attempt to be impoſſible, and therefore ridiculous; and conſequently inconſiſtent with an ordinary degree of wiſdom, and much more with the deep and piercing judgments of thoſe once glorious Angels.

This and a great deal more might be urged to ſhew the improbability of their *Apoſtacy and Fall*. But it is in vain to argue againſt plain matter of Fact. They did enter into a conſpiracy againſt their Maker, are turned Rebels and Apoſtates, at the inſtigation, as it is like, of one *Chieftain and Ringleader*, who is ſtiled *Sathan*, and the *Devil* by way of Emphaſis;

phaſis; and have left their firſt habitation, being tumbled down into thoſe lower regions, where they are *reſerved in chains under darkneſs, unto the judgment of the great Day*, Jud. 6. All which the Scriptures have aſſured us the truth of: and how unlikely or improbable ſoever it may ſeem, yet is acknowledged by thoſe perſons with whom we are now diſputing.

Having thus given an account of man in his ſtate of *innocence*, now we come to conſider him in his *Fallen ſtate*, and what the Scriptures have informed us of it, is this. That *Adam* having diſobeyed his maker, in eating of the *Forbidden Fruite*, became obnoxious to the ſentence and penalty of the Law, which was *Death. In the day thou eateſt thereof thou ſhalt ſurely dye*, Gen. 2. 17. But beſides the puniſhment of *Death*, he was further lyable to a *twofold miſery*, which was the unavoidable conſequence of his diſobedience. Firſt, hereby he loſt his integrity, and a great meaſure of that Original Righteouſneſs which we before deſcribed. *2dly*, He forfeited the favor of God, which made up the principal and nobleſt part of that happyneſs which he was poſſeſſed of in the ſtate of innocence. And of this, the curſe which he brought upon the earth; the toyl, and labor, and ſorrows which he pulled upon his own head; and much more his expulſion out of Paradiſe, and ſeparation from the Tree of Life, were an evident argument; as being the plain indications of Gods high diſpleaſure againſt him. All ſin doth more or leſs defile mans nature, and therefore muſt put him out of Gods favor, who cannot behold the leaſt impurity without Averſation: no unclean thing can enter into his preſence, but muſt for ever be excluded and baniſhed, from the *habitation of his Holyneſs, and the place where his honour dwelleth.*

And here we have the acknowledgment of ſome of them, who in other things [1] are our adverſaries in this truth, *viz.*

1 *Communis pœna fuit mors, ſeu moriendi neceſſitas; cui conjuncta fuit fœlicitatis primævæ privatio; amiſſio nim: integritatis in qua conditi fuerant, ejectio ex paradiſo, & ſeparatio ab Arbore vitæ.* Limb. Lib. 3. Cap. 2. Sect. 23. *Adamus amiſit quidem juſtitiam originalem, ſeu potius excidit ex ſtatu innocentiæ & integritatis, in ſtatum peccati.* Idem Sect. 24.

That

That *Adam* by his diſobedience, forfeited his happyneſs, loſt his Original Righteouſneſs in which he was at firſt created, and fell from a ſtate of uprightneſs into a ſtate of ſin; [1] being hereby deprived both of Grace and Glory: which is all that we mean when we ſpeak of the corruption of mans nature, which doth not only conſiſt in a *bare negation of Holyneſs*, and conſequently a diſability by his own natural ſtrength to perform any ſaving good: but likewiſe in neceſſary *propenſions to evil*, as is acknowledged by *Limb. Adami Appetitus poſt lapſum, magis inclinavit in peccatum, & pronior redditus eſt ad concupiſcendum illicita*, as we cited him before, *Lib.* 3. *Cap.* 2. *Sect.* 24. I know it is ſaid both by the Socinians, and Remonſtrants, notwithſtanding their former confeſſion, that it cannot be conceived, how one ſin ſhould be of that force as to corrupt all the powers and faculties of *Adam*'s Soul. To which I Anſwer, this might very well happen from the nature of the thing, as well as by the appointment and judgment of Almighty God. And this I ſhall make out by two inſtances which cannot well be denyed by our Adverſaries.

The firſt ſhall be that of a *Regenerate man*, who by their unanimous confeſſion may fall from a ſtate of Grace, and that not only by repeated and multiplyed acts, but by the commiſſion of *one great ſin*, ſuch as is *Idolatry*, *Murther*, *Adultery*, *Perjury*, *denyal of the Faith*, and the like, which do not only put a man out of Gods favor; but deſtroy the ſtate of Regeneration; which they ſay is inconſiſtent, with the ſingle commiſſion of any ſuch enormous ſins. And this they prove from the examples of *David*, and *Solomon*, who by the commiſſion of thoſe two great ſins of *Adultery*, *and Idolatry*, did totally fall from Grace, as well as from the juſt hopes and title to Salvation. It is true indeed, they ſay, the *habit of Faith* in *David* was not by this ſin totally extinguiſhed; neither do we ſay the like of the Righteouſneſs of *Adam* after his Fall; but however, *Facto iſto habitum ſanctitatis infregit, actum fidei conſequentem, obedientiam ſeu ſanctitatem peremit, aſſenſu licet ali-*

1 Epiſcop. Diſp. 5. Theſ. 3. *Natura Adami privata fuit bono gratiæ & gloriæ.*

quali adhuc permanente, as [1] *Limb.* ſpeaks, he did thereby weaken the *habit of Righteouſneſs*, and deſtroyed his Faith as it was a *principle of Holyneſs*, or a *ſaving Grace*: which is all that we need to affirm of the effect of *Adam*'s ſin, which was by the confeſſion of *Epiſcop. peccatum enorme.* For tho as to the external Fact, of eating the forbidden Fruit, it was but *One*, yet if we conſider the ingredients, cauſes, and preparations to it, it was a *Complication of Sins.*

I ſuppoſe our adverſaries will acknowledge, that *Adam* before he ſinned was tempted; that he hearkened to the voice of the Tempter; that he broke thro the ſtrongeſt reſtraints, *viz.* the threatning of *Death* annexed to the prohibition, which muſt neceſſarily ſuppoſe in him *infidelity*, a contempt of Gods Authority, and a kind of *Apoſtacy* and *revolt* from his Maker: man being now no longer to be *ſubject* to God, but to be *equal* with him. So that his Sin had ſome Affinity, with the Pride and Rebellion of the Apoſtate Angels, (which was the ſecond inſtance to be given for the illuſtration of this matter) which ſin of theirs, hath ſo totally infected and poyſoned their natures, that they are in a manner made up of Pride, Malice, Envy, and Wickedneſs. In ſhort, it hath ſo entirely corrupted them, that there are no *reliques*, no *footſteps* remaining of their *firſt and original purity*: not the leaſt ſpark of goodneſs left, but all inclinations to, and endeavours after it are abſolutely and eternally extinguiſhed.

But we need not ſo far aggravate *Adam*'s Sin, and the miſery conſequent upon it. Let it ſuffice to ſay, that it might be of as great efficacy, as either the Adultery of *David*, or Idolatry of *Solomon* was, to *weaken* if not to deſtroy his *Original Righteouſneſs*: to put him out of the favor of God, and conſequently, to deprive him of his happineſs and integrity together.

This was the effect of *Adam*'s Sin upon himſelf, but it did not reſt here, but *reached all his poſterity*: for *Adam* muſt be conſidered as the *root* of mankind: and ſo in a *natural way*,

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1 Lib. 5. Cap. 82.

his

his happyneſs or miſery might be conveyed to his poſterity; and much more when we conſider him as a *Fœderal Head*: God having made a covenant with him, as the repreſentative of all mankind, ſo that according to his obedience or diſobedience reſpectively, his poſterity was either to enjoy or be deprived of that happyneſs, and thoſe advantages he was poſſeſſed of; the promiſes and threatnings comprehending them all. And this the Apoſtle plainly makes out, in the compariſon inſtituted by him between *Adam and Chriſt*; who were both, tho in different reſpects, the Heads and Repreſentatives of all mankind. And ſo they are put in oppoſition to one another by St. *Paul*, both in the 1 *Cor.* 15. *ch.* And eſpecially in the *5th* of the *Rom. v.* 12. *For as by one man Sin entered into the World and death by Sin, and ſo death paſſed upon all men, for that all have ſinned.* That is, as the puniſhment was tranſmitted from *Adam* to all his poſterity; [1] ſo, or rather, much more than ſo, *the gift of grace and mercy thro Chriſt, hath abounded to many*, verſ. 15. or to all, to whom it belongs, and for whom it was purchaſed, and to whom upon performance of the conditions required in the new covenant, it ſhall certainly be applied. For ſo the word πολλοὶ is to be underſtood, it being as much as πάντες; as is evident by comparing the 12, 13, 15, 18, and 19*th*, *ver.* together: for whereas in the 15*th verſ. The free gift is ſaid to have abounded unto many*, εἰς τὺς πολλὺς; in the 18*th*, *It is ſaid the free Gift came* εἰς πάντας ἀνθρώπυς; and *whereas* in the 12*th* v. *Sin is ſaid to be, and enter into the World* ἐν Κόσμῳ, *and death by Sin*: The word Κόσμος muſt ſignify as much as πάντες ἄνθρωποι; the Apoſtle himſelf ſo explaining it in the ſame verſe, telling us that *Death paſſed upon all men, for that all have ſinned.*

Once more v. 19. we are told that *as by the diſobedience of*

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1 Dr. Hammond *very well obſerves, That the* 13*th and* 14*th verſes are to be read as in a Parentheſis, the ſecond part of the Compariſon, which reſpects Chriſt, riſing higher than the former which related to* Adam, *and ſo is neceſſarily changed from the form of a Compariſon or equality, to that of an Argument* à minori ad majus, *from the leſs to the greater.*

one, many were made or conſtituted *Sinners; ſo by the Obedience of one, ſhall many be made* or conſtituted *Righteous.* Now theſe *many*, in the verſe immediately foregoing 18. are ſaid to be *all men; for by the offence of one, judgment came upon all men unto Condemnation; ſo by the Righteouſneſs of one, the free Gift came upon all men to Juſtification of Life.* By all which it is evident, that as the *Righteouſneſs* of Chriſt was not *perſonal*; the ſufferings indeed were in the perſon of Chriſt, but were not terminated there (I mean as to their virtue and efficacy) but reached and extended to all mankind, ſo far, as to put all men into a capacity of Salvation, who before were under the diſpleaſure of God, and obnoxious to the ſentence of the Law: So the Sin of *Adam* was not meerly *perſonal*, but ſuch as involved all his poſterity in the ſame guilt, and made them liable to *death*, which was the puniſhment threatned by the Law.

And this is ſo plainly delivered, and ſo often repeated by the Apoſtle in this chapter, that one would think there ſhould be no room left, not only for any probable, but any the remoteſt doubt. Read but the 12*th* verſe and there you will find, that *by one man ſin entered into the World, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned.* Where we have firſt, an account both of the cauſe and original of ſin, and of its overtaking all mankind: and that is the diſobedience of *Adam*, he was that *one man*: as alſo of the effect and conſequence of that ſin, which was *Death.* 2*dly*, We have the proof of that Aſſertion, *viz.* that ſin entered into the *World*, or *upon all men* (for thoſe two words, as we ſhewed before, are equivalent, and ſignify one and the ſame thing) by a demonſtration *à poſteriori*, becauſe *Death* which is the *puniſhment* of ſin, hath overtaken all men. It is plain then, as words can make it, that Death is the puniſhment of ſin: *Sin entered into the World, and Death by Sin.* 2*dly*, it is equally evident, that ſince the *puniſhment* hath overtaken all men, that all are involved in the *guilt*: becauſe death could not otherwiſe ſeize on all men, but becauſe all have *ſinned*: the crime and the puniſhment being of equal extent. For death.

or,

mortality being come into the World, ſeized not only on *Adam*, to whom it was peremtorily and expreſly threatned (*in the day thou eateſt thereof thou ſhalt ſurely die*) but upon all meer men alſo that were afterwards born, becauſe all were ſinners. [1] And that we may not think death now to be the only *condition of our nature*, we being mortal men, born of a mortal parent, but properly a *puniſhment*: the Apoſtle makes it plain beyond all contradiction v. 16. *It was one man that ſinned, but the judgment* (or ſentence,) *by reaſon of one offence* (of that one man) *was unto condemnation* [2].

From hence it is evident, that they on whom the *ſentence paſſed*, and were *condemned* by it, were *puniſhed* for that one offence, and conſequently were guilty of it: for where there is no crime, there is no puniſhment. And that we may not think, that the condemnation overtook *Adam* only: we are told the ſentence was paſſed, and executed on all his poſterity. *So by the offence of this one*, that judgment mentioned in the 16.v. *came upon all men unto Condemnation*, v.18. without exception. For thoſe univerſal forms of ſpeech, as Dr. *Ham.* well obſerves, are to be taken in the greateſt and moſt comprehenſive latitude, without excluſion of any: and there was great reaſon that the puniſhment ſhould reach thoſe who were involved in the guilt: *for* in the 19. v. *by the diſobedience of this one man, many*, or all *were made ſinners*, and then it is no wonder they were all liable to the ſame condemnation.

And thus all the Children of *Adam*, *viz.* all *meer men*, by vertue of his ſin are become ſinners, that is, Guilty of his diſobedience which is *imputed* to them; whereby they are deprived of original Righteouſneſs, born with propenſions to evil, and a diſability by their own natural ſtrength to perform any ſaving good; being likewiſe obnoxious both to a temporal death, and alſo to an eternal ſeparation from the preſence of God, in whoſe favor is life: of which *Adam*'s expulſion out of Paradiſe, and his ſeparation from the Tree of Life, was a Type and Figure.

And this is the plain Doctrine of the Scriptures, taught by

1 Idem ibid. 2 Τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα.

the Catholick Church, and more particularly exlained by the Fathers and Councils, after the publiſhing of *Pelagius* his Hereſy. It being not the Invention of St. *Auſtin*, as the *Pelagians* formerly, and their ſucceſſors of later years, have vainly (not to ſay maliciouſly) ſuggeſted. For herein he had the conſent of the Ancient Church, as he himſelf hath proved at large in his firſt book againſt *Julian* the *Pelagian*.

Let us now conſider what the opinion of *Socinus* and his followers is in this matter, and ſee whether it be agreeable to the Scripture account, both as to the ſin, and the puniſhment.

Firſt as to the Sin, [1] they tell us (as the *Pelagians* did before them) that *Adam* by his diſobedience only hurt himſelf, but that his poſterity were not in the leaſt concerned in the guilt.

2*dly*, As to original ſin, as it beſpeaks the depravation of our natures, which is it ſelf both a *Sin* and part of the *Puniſhment* of *Adam*'s *Sin*, they would perſwade the world to believe, that it is, *Commentum humanum*, a meer fable; *Adam*'s ſin being ſo far from corrupting his poſterity, that it had not the efficacy to corrupt the powers of his own Soul [2]; the Image of God being not defaced in *Adam*, and remaining ſtill in all men. So that in ſhort, it is ſuch another *Fable* as the Divinity of Chriſt, which tho it be as plainly delivered by the Inſpired writers as can be expreſſed in words, yet the *Socinians* have the confidence to tell the world, that it is, *commentum otioſorum hominum*, the contrivance of ſome idle perſons, who had nothing elſe to do, but to invent and obtrude ſuch extravagant notions upon the world.

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1 *Adami debitum nobis non imputatur*: Socin. Lib. quod Regn. Pol. Cap. 5. *Quicquid Evangelici una cum Pontificiis malorum effectuum in humano genere, primo illi primi parentis peccato tribuunt, vana hominum commenta ac ſomnia ut ſint neceſſe eſt. Quicquid Theologi de peccato originali diſputant, id omne humani ingenii figmentum prorſus cenſendum eſt.* Ibid.

2 Socin. prælect. Cap. 4. *Etenim unum illud peccatum per ſe, non modo univerſos poſteros, ſed ne ipſum quidem Adamum corrumpendi vim habere potuit. Concludimus igitur, nullum, improprie etiam loquendo, Originale peccatum eſſe, id eſt, ex peccato illo primi parentis, nullam labem aut pravitatem univerſo humano generi neceſſario ingenitam fuiſſe*, &c. Ibid.

Nay

Nay *Socinus* [1] will go one ſtep higher, and lets us know, that this Idle ſtory concerning Original Sin, is a *Jewiſh fable*, picked up from them by *Antichriſt*, and introduced into the Chriſtian Church, in order to eſtabliſh thoſe two pernicious errors concerning the *Incarnation of Chriſt*, and the *Baptiſm of Infants*. From hence we may obſerve, what is very well worth our notice, what the opinion of the Church, generally received among all good Chriſtians (before *Socinus* his time) was, concerning the true reaſon of Chriſts coming into the World, (which ſome have ſince placed upon another bottom, tho with what ſervice to Chriſtianity may be hereafter examined) *viz.* to *reconcile mankind*, and reſtore them to the favor of God, who were univerſally involved in the guilt and obnoxious to the puniſhment of *Adam*'s diſobedience: and conſequently 2*dly*, How near and cloſe a connexion there is between theſe two Doctrines, and therefore what great reaſon *Socinus* had to oppoſe the former concerning Original Sin with all his might: as being of ſo pernicious conſequence, as to draw along with it, the acknowledgment and proof of *Chriſt*'s *Incarnation*, and the dangerous Doctrine of the *Redemption of the world* by that means. I wonder when *Socinus* his hand was in, that he went no higher than *Antichriſt*, and that he did not aſcribe the invention of this Doctrine, as *Volkel.* doth that concerning the Trinity, not only to the Son of perdition, but alſo *veteratori Satanæ*, to that old Serpent the Devil, the Father of all Lies and Errors. Tho by the by, upon examination I am afraid it will be found, that that *veterator* and theſe *novatores* hold but too good a correſpondence together..

2*dly*, As to that other part of the puniſhment of *Adam*'s Sin, *Death*; they ſay [2] that *Adam* was at firſt made, as we are now

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3 *Commentum illud de peccato originis fabula Judaica eſt, & ab Antichriſto in Eccleſiam introductum, ad ſtabiliendum perniciosa dogmata: nempe Dei incarnationem, & Infantum Baptiſmum.* Idem Dial. de Juſtif. Tom. 1. Oper. p. 604.

2 *Per Adamum omnes moriuntur, quia ille mortalis erat, & ob eam cauſam omnes qui ex eo naſcuntur, mortales eſſe neceſſe eſt. Ipſe primus homo qui nos progenuit, de terra ſumptus ac formatus, ac proinde terrenus fuit. Verum hoc ante lapſum*

now born, a mortal creature, and that Death was that which was the conſequence of his conſtitution, and the condition of his nature. That if he had *not ſinned*, he might have dyed *before*, as well as *after his fall*: nay, you might have pronounced it as ſafely and peremtorily of him, as you can of any of his poſterity, nay of the very Beaſts, the Ox and the Aſſe, that he was *mortal* and *liable to Death*. It is true indeed God might have exempted him from the lot and condition of his nature as he did *Enoch* and *Elias*: But of this he had no promiſe, and therefore could have no reaſonable expectation. In ſhort, *Adam* if he had preſerved his innocence, yet *might*, and in all likelyhood would have dyed; his death, now by being made neceſſary, is, ſay they, become more certain than before the fall; but however if he had not ſinned, according to the *courſe of nature* he muſt have dyed, and nothing but a *miracle* could have preſerved him. Now I ſay that this whole account of *Socinus*'s, concerning the conſequence of *Adam*'s ſin, is not only repugnant to the plain declarations of Scripture; but likewiſe inconſiſtent with their own aſſertions, they being herein not more oppoſite to the truth, than they are to themſelves. Which when it is made out, I hope we may be allowed to account this Hypotheſis of theirs both *impious and abſurd*.

For 1*ſt*, if we conſider the *ſin*, it is evident that it reached all *Adam*'s poſterity, becauſe, as the Scriptures formerly aſſured us, the *puniſhment* did ſo. *Sin firſt entering into the World, and Death by ſin*, Rom. 5. 12. To avoid the force of this Argu-

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lapſum in ipſo creationis initio extitit; igitur ante lapſum Adamus terrenus fuit, & ſic ante lapſum corpus ſui natura omnino abolendum habuit. Antequam peccaret Homo corpus animale habuit: & ita, antequam peccaret, habuit corpus corruptibile, vile & infirmum. Socin. ad Arg. Pucc. Reſp. Cap. 9. *Per peccatum ipſam mortem in mundum intraſſe, non eam ſignificationem habet, ut ſi homo non peccaſſet, mors in mundo non extitura fuiſſet; ſed tantummodo, ut peccati occaſione quadam Adami lapſu præcedente, humanum genus mortem contraxerit, quamvis alioquin eam nihilominus ſubiturum fuiſſet.* Idem Cap. 8. *Poterat Adamus ſi non peccaſſet, quamvis natura mortalis, à morte Dei beneficio conſervari, vel ſi mortuus fuiſſet, in vitam aliquando revocari, atque immortalis fieri: hæc & ſibi & poſteris peccato ſuo quodammodo invidit, itaque niſi novus Dei favor nobis adſit, neceſſe eſt omnino, ut omnes moriamur, & in morte maneamus.* Idem Præl. Th. Cap. 1.

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ment, *Socinus* tho he durſt not plainly *deny* the Scriptures' yet he dare *pervert* them, and thereby takes as effectual a courſe to elude their Authority, as if he had abſolutely diſowned it. And here, there being ſo cloſe a connexion between the ſin and the puniſhment, I muſt acquaint the Reader, that whilſt I ſpeak of the one, I muſt be forced to include the other; the ſin neceſſarily inferring the puniſhment, and the puniſhment being the clear evidence and proof of the ſin. Now then when it is urged that *Death is the wages of ſin*, the forenamed Author will tell us, that bare Death is not thereby intended, but neceſſary and eternal Death; [1] that the curſe threatned to *Adam*, relating to death, brought no other inconvenience along with it, but that what before was *natural*, now by his ſin became *neceſſary*, which *properly made it a puniſhment*. Now this is not to interpret Scripture, but to abuſe it; and at the ſame time to dally with the threatnings of God, which ought to be treated with more reſpect. For this account, beſides that it contradicts the formal notion of puniſhment, by overthrowing the true ends and reaſon of inflicting it, which plainly evince that it cannot be *natural*; makes the curſe of God *inanis luſus*, a meere trifle. Inſtead of trembling at, men would deride the judgments of God, and laugh at the meſſengers who brought the tidings of them.

Suppoſe a man ſhould tell us that if we ſinned, we ſhould inevitably be expoſed to *Hunger and Thirſt*, to *ſleep and wearineſs*; and then upon an enquiry, (which muſt naturally ariſe hence,) how this could be a proper method to deter men from ſinning, ſince by the condition of their nature they were lyable to theſe infirmities, from which the greateſt virtue could not protect them; he ſhould gravely be told, that the above named threatning, tho it doth not denounce any *new thing* to which before they were not lyable, yet that it *alters the re-*

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1 Socin. ad Pucc. Defenſ. Reſp. Cap. 8. *Præcipua mortis cauſa fuerat ante peccatum, ſed per peccatum tantummodo invecta eſt moriendi neceſſitas. Non poteſt peccatum mortis naturalis, quatenus naturalis eſt, ullo modo eſſe cauſa, neceſſitatis quidem moriendi fuit cauſa*, Vid. Epiſcop. Inſt. Th. Lib. 4. Cap. 1.

ſpects of things. Thoſe infirmities before were *natural*, but now they are become *neceſſary*, and therefore the *puniſhment of their ſins*. Would any man be deterred from the practice of any the greateſt wickedneſs by this means: for what is natural is *eo ipſo*, upon that ſcore neceſſary. All natural agents act by a neceſſity of nature, and cannot but act, except they are hindred in their operations. *Adam* was, according to *Socinus*, born a mortal creature, and by the condition of his nature, without a Miracle he muſt have dyed: it is true, God might have altered the courſe of nature, and have exempted *Adam* from the Laws of Mortality; and ſo, if he had thought fit, if we believe the ſame *Socinus*, he might have *reverſed his threatnings and overruled his own decrees*; ſo that, as far as I can ſee, Death was equally neceſſary to *Adam*, before as well as after his Fall: a *miracle of Mercy* could have ſaved him in one caſe, and nothing leſs than a *miracle of Power* could have preſerved him in the other.

To make the abſurdity of this *Socinian* aſſertion the more apparent, let us ſuppoſe, that by the ſettled order and laws of nature; and by the powerful influences of the Stars, the old world had bin lyable to be overflown by a Deluge, and *Sodom* and *Gomorrah* to be burnt with Lightning: and then that *Noah* and *Lot* ſhould have endeavoured to deter the men of thoſe times, from their evil courſes, by denouncing thoſe Calamities againſt them; would they not (think you,) have laughed at thoſe *preachers of Righteouſneſs*, who would have bin unto them, what *Lot* really was to the *Sodomites*, *like men that mocked?* Or ſhould any man now pretend to reform the manners of the Age he lives in, and in order to it, ſhould acquaint people if they did not amend their lives, that God at a certain time (by an Eclipſe, which of it ſelf would certainly happen) would darken the Luminaries of Heaven, ſo that the *Moon ſhould look black, and the Sun ſhould not give his light*: Would any man of any tolerable knowledg in the motions of the Heavenly bodys, be otherwiſe affected, than to deride the folly of any ſuch pretender, to know and foretel the judgments of God? He could not but look upon ſuch an one

one to be an *Impoſtor*, and account this *diviner mad.* For-aſmuch as this were only a fit method, (by ſuch Bugbears) to fright Fools and Children into their duty.

Perhaps it will be ſaid that Adam was but an *Infant in knowledge*, who knew very little of himſelf, or any thing about him; and therefore this might be a proper method to work upon his weakneſs and ignorance, who tho he was made mortal, knew nothing of his mortality: tho he was by the conſtitution of his nature lyable to Death, yet he might dream of living for ever, as was ſaid before. Now this is to abuſe Scripture as well as *Adam*, and if this be not trifling with the Threatnings and Judgments of Almighty God, I know not what is.

Indeed this whole matter as it is delivered by the *Socinians*, is ſo odd, ſo contrary to the plain declarations of Scripture, that to preſerve a ſeeming reverence for, and yet to avoid the conviction of it, it engages them in an account, ſo awkward and perplexed, that it was plain, they were ſo far from giving any reaſonable ſatisfaction to others, that they could not ſatisfie themſelves.

For firſt whereas the Scripture ſaith (as we cited it before) *That by the diſobedience of one, many (or all) were made Sinners*, Rom. 5. 19. By Sinners, they ſay is not meant, that men are truely and really become ſuch, but [2] *tractantur à Deo tanquam peccatores*, they are dealt with by God as if they were Sinners. Now to be treated as Sinners, and in the mean time to be innocent, ſeems ſcarce reconcileable to the Juſtice of God, which at other times they ſeeme ſo much concerned for; *where there is no fault, there can be no puniſhment*, being a maxim allowed on all hands. Now when *Socinus* [2] tells us, firſt, that *neceſſary and eternal* death is the puniſhment and wages of Sin; 2*dly*, that [3] by

1 Crell. in Loc. Socin. Libell. Suaſ. cap. 5. *Herein followed by* Epiſcop. Lib. ſupra cit. cap. 2. Limb. lib. 3. cap. 3. *whoſe writings are full of Socinus's Divinity.*

2 *Peccatum igitur non mortalitatis naturalis, ſed neceſſariæ mortis cauſa fuit*, Prælect. Th. cap. 1. *& alibi paſſim.*

3 *Ob inobedientiam illam primi Hominis factum eſt, ut multi, ideſt, omnes homines conſtituti ſint peccatores, id eſt, quod proprium eſt eorum qui peccant, neceſſariæ ac perpetuæ morti ſunt obnoxii*, Libell. Suaſ. cap. 5.

the diſobedience of *Adam*, all men were liable to that certain and perpetual death: from theſe *premiſſes* this muſt be the *concluſion*, ſince all men are obnoxious to the *puniſhment*, they muſt one way or other be partakers in the *guilt*.

I know it is ſaid by [1] our adverſaries, that all men were lyable to, and puniſhed with death, by *occaſion* of *Adam*'s Sin indeed, but it muſt not be eſteemed the *impulſive or meritorious cauſe* of That Death. *Anſ.* The contrary ſeems plainly to be implyed in the Antitheſis that is made by the Apoſtle in the forementioned Chapter, between the Origine of our Righteouſneſs and Life, and that of our Condemnation and death. *By one mans offence the judgment came upon all to Condemnation, ſo by the Righteouſneſs of one, viz.* Chriſt, *the free gift came upon all to juſtification of life*, v. 18. *By one mans diſobedience, many were made ſinners, ſo by the obedience of one, many were made righteous*, v. 19. Now the righteouſneſs of Chriſt is not only the *Antecedent and occaſion*, but the *true and proper cauſe* of our righteouſneſs: ſo *Adam*'s offence muſt be (to make out the agreement between the *Protaſis* and the *Apodoſis*) the *cauſe* of our Condemnation and death. You will ſay the *Socinians* deny Chriſt to be the meritorious cauſe of our juſtification and life. I know they do ſo, but I hope all other good Chriſtians will deteſt their opinion as impious, and tending to ſubvert the whole Chriſtian Religion, and with it all our hopes of happineſs, which have no true bottom to reſt upon, when that is once undermined.

2*dly*, The Apoſtle tells us that *Death reigned from Adam to Moſes, over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion*, v. 14. This in the opinion of many interpreters both [2] Ancient and Modern, includes infants as well as men of riper years; who tho they committed no actual Sin, yet by virtue of their Original guilt, were ſubject to the dominion of death, and conſequently muſt be reckoned in the number of *ſinners*: *Death having therefore paſſed upon all men*,

1 Vid. Soc. Libell. Suaſ. Cap. 5. Epiſcop. Inſt. Th. Lib. 4. Cap. 2. Sect. 5.
2 Hieron. Auguſt. &c. vid. Eſtium in Loc

becauſe

becauſe all have ſinned, v. 12. But ſuppoſe infants are not comprehended in this Antitheſis, yet death reigned over all Adult perſons, who, if we believe [1] our Adverſaries, did not ſin, nor were liable to the guilt of any ſin againſt any poſitive Law, which contained an expreſs denunciation of eternal death againſt thoſe tranſgreſſions.

Well, but if the Law did not threaten it, how come they to be puniſhed with it; this doth not ſeem to be dealing with men [2] *ſecundum veritatem*: if they had known what would certainly have come of it, perhaps this might have prevented their ſin, and conſequently their puniſhment. But it may be ſaid, what they did, *deſerved Death*; and therefore God might *inflict*, tho he did not *threaten it*. This he might do indeed without the impeachment of his Juſtice; but this is to act with men *ex rigore juſtitiæ*, in extreme rigor, and doth not ſeeme to be agreeable to that gracious and equal way of dealing with ſinners (which the perſons we are now diſputing with, are wont upon all occaſions ſo much to magnifie) who uſually gives them *warning* of their danger, that by their repentance, and amendment, they may avoid it.

You will ſay he did, not by any *poſitive Law* indeed, but by that of [3] *nature* written in their hearts, whereby they were convinced that *they who do ſuch things are worthy of death*. If ſo, then at the ſame time that he gave them the Law, he threatned the puniſhment, the ſanction being annexed, and coming along with it; and then their ſin bears ſuch a reſemblance to that of *Adam*, that they might be ſaid *to ſin after the ſimilitude of his tranſgreſſion* which is contrary to the Apoſtle's ſuppoſition. *Anſ.* They knew what they did was wor-

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1 *Qui in Adamo ante Legem nati erant, legem nullam mortis pœna ſancitam habuerant.* Epiſcop. Cap. ſupra citat.

2 *Æſtimatio iſta, nec eſt ſecundum veritatem, nec eſt non ſecundum veritatem: fateor eſſe æſtimationem non gratioſam, ſed dico æſtimationem eſſe nullo modo injuſtam.* Idem ibid.

3 *Certum eſt in iis fuiſſe Legem naturæ, ſive dictamen naturalis rationis & conſcientiæ, ex qua ſciebant, non modo quid decorum, quid turpe, ſed & δικαιωμα ſive jus Dei, vid. eos, qui ſcelera contra conſcientiam ſuam faciunt, dignos morte eſſe*, Ibid.

thy of death, tho God did not *abſolutely and peremtorily* denounce it. Why then was it inflicted? upon the account of their own ſins? no, not *neceſſarily*, for God might have pardoned and ſpared them; but it was upon the account of of *Adam*'s ſin, [1] *his peccatum enorme*, his great and crying ſin in the Language of *Epiſcopius*, which made their puniſhment certain and neceſſary. So then, that we may bring this matter to ſome iſſue, they were worthy of death upon the account of their own ſins, but they were actually puniſhed upon the account, or with reſpect, or upon the occaſion (call it what you will) of *Adam*'s ſin: And if ſo, *Adam*'s ſin making death *certain or neceſſary*, makes it at the ſame time a *puniſhment*, in the opinion of *Socinus* and the *Remonſtrants*, who, as we ſhewed before, make *natural death* the condition of our nature, but *neceſſary death* the puniſhment of ſin.

And this *Limborch* after many ſhiftings and turnings to avoid the force and evidence of this truth, is at length whether he will or no forced to acknowledge, *viz.* [2] that *thoſe over whom death reigned between* Adam *and* Moſes, *may truely be ſaid to be puniſhed more for* Adam's *ſin, than their own.* Which he had much better have done at firſt, in my judgment, and without any ſubterfuge. The one would have argued a dutyful ſubmiſſion to the truth, whilſt this latter confeſſion, looks like an involuntary conqueſt, and kind of compulſion.

But it may further be asked, ſince God might have ſpared as well as puniſhed theſe men, all this being purely voluntary; how comes *Adam*'s ſin to be of that efficacy, as to de-

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Peccata eorum quanquam morte digna, Deus iis non imputavit, habita ſcil. ratione meriti peccatorum eorum, quia legem nullam mortis pœna ſancitam habuerant: ſed quia Deus Peccatum iſtud primum Adami tam enorme eſſe judicavit, ut qui ex Adamo peccatore nati peccaturi erant, eos licet non tam enormes peccatores, uti Adamus parens eorum fuerat, ſolius iſtius enormis peccati reſpectu, mortieidem ſubjacere, & punire voluerit. Ibid.

2 *Licet non ſine reſpectu ad propria peccata mortui ſint; tamen quia ex Adamo, qui ob tranſgreſſionem præcepti divini moriendi neceſſitate punitus fuit, geniti ſunt; ad ipſos quoque mors pervenit, ita ut jure dici poſſit, ipſos magis ob Adami peccatum, & quia ex Adamo geniti ſunt, quam ob propria peccata mortuos fuiſſe.* Limb. Th. Chriſt. Lib. 3. Cap. 3. Sect. 15.

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termin Gods will to the puniſhing ſide? Why ſhould *Adam's* ſin overtake thoſe unhappy men, who lived 2500 years after the commiſſion of it, (for ſo long time at leaſt, paſſed between the ſin of *Adam*, and giving of the Law) if they had no ways bin concerned in the guilt, as our adverſaries ſay they were not; we may as well imagin that God permitted the *Spaniards* to Butcher the inhabitants of *Mexico* and *Peru*, chiefly for the ambition and tyranny of *Nimrod*, or the Luxury and effeminacy of *Sardanapalus*. That, tho their own ſins deſerved it, yet that God was principally moved to bring all that calamity upon thoſe miſerable creatures, to ſhew his high diſpleaſure againſt the wickedneſs of thoſe Eaſtern Monarchs.

In ſhort, where there is no ſin,[1] there can be no room for puniſhment: and yet they who lived between *Adam* and *Moſes*, were puniſhed more for *Adam's* ſin than their own. How could this be if they were not guilty of it? Is there more injuſtice in imputing *Adam's* Sin, than in puniſhing men for it? Nay I thought it was therefore ſeemingly unjuſt, becauſe of the puniſhment which was conſequent to the imputation; for without the former, the latter would have carryed no great inconvenience along with it.

You will ſay it ſems hard, that men ſhould be puniſhed for anothers offence. *Anſ.* It was ſo anothers, as at the ſame time to be their own. *Ob.* But all this muſt be by imputation, and thats the difficulty. *Anſ.* The Scriptures affirm it and thats enough: it being plainly repugnant to reaſon, as well as true piety, either to diſown the Authority, or contradict the meaning of thoſe inſpired writings, in ſuch matters which are plainly delivered there, becauſe we cannot comprehend the reaſons, or ſolve all the difficulties relating to them: it would much better become us to ſupect our own ſhallow

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1 *Per peccatum itaque eorum, non intelligitur peccatum originale, ſed propria ac perſonalia eorum peccata, per ſe digna morte quidem, ſed idcirco tamen non niſi per ſolam divinam æſtimationem morte eadem, quæ Adamo ex legis vi debebatur, punita, quia peccatum non imputatur, non exiſtente Lege, id eſt, quia non videtur mortis pœna infligi poſſe iis, quibus Lex pœna mortis ſancita lata nunquam eſt* Ibid.

reaſonings,

reaſonings, than, in a matter of fact affirmed in the Scriptures, to queſtion the truth and juſtice of Gods dealings with men. And for illuſtration of this matter, I ſhall produce two inſtances, in which the *Remonſtrants* (who in conjunction with the *Socinians*, are the great adverſaries of this truth) are puzzled to give an account of ſome of Gods dealings with men: and yet for all that, they neither can deny the matter of fact, nor dare impeach either the *wiſdom or righteouſneſs* of thoſe diſpenſations.

The firſt thing that I ſhall inſtance in, ſhall be the *preſcience of God*, his foreknowledg of future and contingent events, ſuch as depend upon the *ſpontaneous* and *arbitrary determinations* of mens free will: This is plainly revealed in the Scriptures, and yet how we ſhall be able to reconcile it to the methods, which God makes uſe of for the reclaiming of *obſtinate and incorrigible ſinners*, who he foreſees will not be reclaimed, is a work of great, and perhaps of inſuperable difficulty, at leaſt in the opinion, and according to the hypotheſis of the *Remonſtrants*, of whom we are at preſent ſpeaking. What now is to be done in this caſe; if you pleaſe we will refer this matter to *Epiſcopius*, and abide by his determination. Is it fit to deny Gods foreknowledge, becauſe we cannot ſolve all the doubts and objections that may be made againſt it? no, by no means: *partly out of Reverence to Almighty God, and out of a due regard to the truth and certainty of the predictions contained in the Scriptures*; we ought firmly and undoubtedly to believe his preſcience.

But how is this conſiſtent with his dealings with wicked men; by his *Monitions*, *Entreaties*, *Exhortations*, *Reproofs*, &c. which yet he foreſees will be ineffectual: and therefore as to the event, that they will no more prevail, than if you made a

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Ad me quod attinet, ego hactenus ſive religione quadam animi, ſive divinæ majeſtatis reverentia, non potui in animum meum inducere, rationem iſtam allegatam tanti eſſe, ut propter eam Deo futurorum contingentium præſcientia detrahenda ſit: maxime cum vix videam, quomodo alioquin divinorum prædictionum veritas ſalvari poſſit, ſine aliqua aut incertitudinis Macula, aut falſi poſſibilis ſuſpicione. Epiſcop. Reſp ad ſecundam Epiſt. Joh. Beverov.

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long and elegant Oration to a perſon who hath loſt his hearing, or ſhould lay your commands upon a man wrapt up in his windingſheet, and require him to ſtand upon his Legs: why ſhould God *reſolve* to uſe any ſuch methods, when he foreſees the iſſue, and how can we reconcile them either to his wiſdom or goodneſs? To which the anſwer is ready, [1] *It doth not become us to aſſign the reaſons of Gods decrees, nor is it fit for others to require it of us. That infinite and unerring wiſdom, which governs and directs his reſolutions, is placed out of the reach of our little and impertinent enquiries, and by all our ſearching can never be found out: in ſhort, God knows the reaſons of his own councils, which we ſhould ſtand in an humble admiration of, and adore what we cannot comprehend.* A wiſe and a ſober anſwer, which if he had in other caſes governed himſelfe by, he might have eſcaped many of thoſe dangerous miſtakes, which he firſt, and many others lead by his authority, have ſince fallen into.

The ſecond inſtance ſhall be that of the redemtion of the world by the death of Chriſt; there is nothing that is delivered in the New Teſtament more plainly, or more frequently, than that *Chriſt dyed for all men*; that the end of his coming into the world, was to reconcile his Father by his ſufferings, and to make an expiation for the *Sins of the whole world*: yet if we conſider the ſeeming inequality of Gods diſpenſations towards the inhabitants of it, in the ſeveral parts and quarters of the earth; we ſhall meet with many difficulties, in this affair, and thoſe I think more hard to be ſolved, than any thing that can be offered againſt the imputation of *Adam's* diſobedience. What then is to be done in this caſe, muſt we deny the redemtion of mankind? no that cannot be done without offering plain violence to the Scripture: muſt we impeach

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1 *Decreti rationem dare noſtrum non eſt, nedum aliorum eam à nobis exigere, ea pertinet ad ſapientiam divinam, cujus reconditas rationes ſæpenumero nec nos perſequi debemus nec adſequi poſſumus: ſufficere nobis debet, quod Deo decreti ſui rationes conſtent: noſtrum eſt eas adorare & admirari: præſcientia futurorum Contingentium, ad divinæ majeſtatis gloriam augendam maxime facit. Nec ulla aut* Iniquitatis aut Indecentiæ *ſuſpicio eam minuere poteſt.* Id. Inſt. Th. Lib. 4. Sect. 2. Cap. 17.

the wiſdom and righteouſneſs of God, becauſe we cannot aſſign the reaſon of his actions? no by no means, it were great impiety to think that the *Judge of the whole earth, ſhould not do righteouſly.* What then is left for us to do? Why the ſame *Epiſcopius*[1] and his bretheren will inform us, *that it will become us to take ſanctuary in the Apoſt.* ω βάθος Rom. 11. 33. *Oh the depth of the riches both of the wiſdom and knowledg of God, how unſearchable are his judgments, and his ways paſt finding out.*

Tho this might ſerve as a ſufficient anſwer in general, to ſilence thoſe Cavils which are uſually raiſed againſt the imputation of *Adam*'s ſin, yet there is ſomthing that may be offered particularly, as containing a more direct vindication of the juſtice of God, which is called in queſtion in this affair. And that is from the Laws, which are the meaſure of right and wrong, and the practice conſequent thereunto, of all, or moſt governments that have ever bin in the world. I am ſenſible that I am now entering into a large common place: and therefore muſt only hint at ſome things, which might very eaſily, and would very well deſerve to be further enlarged upon.

Now I ſay, there hath not bin (for ought I know) any Nation or Kingdom in the world, that hath not in ſome caſes, and for ſome weighty reaſons, thought, and adjudged it lawful to *puniſh one man for the Sins of another.* So that overhaſtily and peremtorily (as the *Socinians* and *Remonſtrants* do) to pronounce the imputation of *Adam*'s Sin, and the puniſhing of his poſterity for it unlawfully, barely for this reaſon,[2] that no

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1 *Nec nobis ea mens eſt, ut exactam proponamus rationem qua Deus in Evangelicæ prædicationis diſpenſatione utatur. Ea quidem utitur quam ipſe juſtitiæ & ſapientiæ novit eſſe convenientiſſimum. Nos vero, quæ judicii noſtri eſt tenuitas, eam exacte comprehendere non poſſumus. Quare judicia Dei inſcrutabilia, & imperveſtigabilia eſſe libenter agnoſcimus.* Def. Sent. Rem. de Morte Chriſti p. 331.

2 *Nunquam Deus aliena peccata in quoquam vere punit, qui culpæ affinis non ſit,* Socin. de Chriſto Serv. par ſecunda cap. 7. *Pœna ſine antecedente culpa eſſe non poteſt: ad culpam conſtituendam propria voluntas ejus, qui in culpa futurus eſt, omnino requiritur.* Idem Præl. Th. cap. 4. *Pœna quæ ſit ſine propria culpa ejus qui punitur, ſive peccantem egreditur, injuſta eſt,* Epiſcop. Th. Inſt. Lib. 4. Sect. 4. cap 8. *Pœna ſine omni prævia culpa eſt injuſta: & culpa unius non poteſt eſſe culpa alterius, qui in eum non conſentit propria ſua voluntate.* Ibid.

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man can be juſtly puniſhed who was not a party, and actually engaged in the practice of the Sin, is to contradict the reaſon, and condemn the uſage of all mankind: and not only ſo, but as this poſition is roundly and without exception laid down by them, it tends plainly to overthrow the whole deſign of the Goſpel, by denying the ſufferings of Chriſt, to have the true notion of a *puniſhment*, wherby he *ſatisfied the Juſtice* of God for the ſins of mankind.

In ſhort, The preſent matter in debate between us and our Adverſaries, turns upon this point, whether in any caſe, a perſon may lawfully, and juſtly be puniſhed for a crime which he did not perſonally commit. They deny it, and condemn the practice as abſolutely unlawful: we, on the other hand ſay this may be juſtly done, and for a proof of the legality of it, we can produce the conſent,[1] of all the moſt civilized States and Governments that have bin in the World, who have accounted it in ſome caſes lawful, and thoſe eſpecially two. *1ſt*, Where there hath bin the voluntary offer and conſent of the party, as in the caſe of Sureties, Hoſtages, *&c.* Or *2dly*, Without that conſent, where there is either a natural, or civil and political union between the perſons offending, and the perſons puniſhed; ſuch as is that between a King and his Subjects, Parents and Children. And here we have, which is a conſideration of much greater weight, the particular direction and example of God himſelf, to juſtifie and warrant this practice. *Saul ſlew the Gibeonites*, and his Sons and Granchildren are executed for it, *Sam.* 2. 21. *David Sins in numbering the people*, and God ſent a Peſtilence among his ſubjects which *deſtroyed ſeventy thouſand of them*, Sam. 2. 24. *Achan ſtole the wedge of Gold, and a Babyloniſh Garment*, and his Children pay dear for it, *for all Iſrael ſtoned both him and them with ſtones, and Burned them with fire, Joſh.* 7. 25. But

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1 *Ubi conſenſus aliquis antecederet, ferme auſim dicere omnium eorum, quos Paganos diximus, neminem fuiſſe, qui alium ob alterius delictum puniri injuſtum duceret.* Grot. De Satisf. Chriſt. cap. 4. *Quod, Teſtimoniis ſatis luculentis, in aliis etiam pœnis oſtendit, quæ non conſenſum aliquem, ſed ſolam perſonarum conjunctionem reſpiciunt.*

not to multiply inſtances, of which the Scriptures afford great ſtore; we ſhall mention but one more, but it is one, if I may ſo ſay, of ten Thouſand; and that is, that remarkable vengeance which overtook the whole Nation of the Jews, and which ſtill purſues their poſterity to this day, for the Sin of their Forefathers in *Crucifying our bleſſed Lord and Saviour.* Which is ſo plain and irrefragable a proof of this matter, that the *Socinians* themſelves cannot deny it. And particularly [1] *Wolzogen.* in his Commentary upon theſe words *Mat.* 27. 25. *His blood be upon us and our Children*: doth ingenuouſly acknowledge, that it was the opinion in a manner of all Nations, that great Crimes are often puniſhed in the poſterity, as well as the perſons of the Criminals.

I know it will be replyed, that the poſterity of thoſe Murtherers are puniſhed for their own *Obſtinacy and Incorrigibleneſs*, and not for this ſin of their *Forefathers*, which may be the *occaſion* indeed (which is the word that [2] *Epiſcopius* at every turn makes uſe of in theſe and the like caſes) but it is their own impenitence that is the *true cauſe* of their Calamities. To which I Anſwer, Firſt, that it is ſo the *occaſion*, as likewiſe to be the *principal motive*, that inclines God to continue thoſe heavy judgments upon that unhappy people. Secondly, They are at this day ſo puniſhed for their own obſtinacy, as likewiſe to be puniſhed for the ſins, and particularly that great ſin of their Forefathers, by the confeſſion of the ſame [3] *Wolzogen.* That innocent bloood, the Guilt of which

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1 *Sanguis ejus ſuper nos & ſuper liberos noſtros, id eſt, ſi ſanguis iſtius innocenter & immerito effundetur, nos & poſteri noſtri id luemus. Erat autem mos antiquus, non ſe ſolum, ſed & liberos ſuos diris devovere. Quod gravia ſcelera etiam in liberis vindicentur, communis eſt opinio ferme cunctarum gentium, quæ id experientia magiſtra didicerunt,* Wolzog. in Loc.

2 *Aliud eſt inſontem puniri, aliud aliquem puniri occaſione peccati alieni, cujus ipſe reus non eſt* Epiſcop. Inſt. Th. Lib. 4. Sect. 4. cap. 8.

3 *Si liberi parentum veſtigiis inſiſtant, tam patrum ipſorum, quam propria illorum flagitia ſimul in iis jure vindicantur. Judæis enim mandatum erat, non ſolum propria, ſed Patrum quoque peccata agnoſcere, & Deum pro illis deprecari.* Idem. Ibid. *Cum legimus punitos aliquos non ob ſua tantum peccata (quorum ratione nocentes erant) ſed inſuper ob aliena, ſequitur punitos etiam qua non erant nocentes, ſi autem ex parte aliquis poteſt puniri qua non eſt nocens, quo minus & in totum poſſit, natura non obſtat.* Grot. Lib. & cap. citat.

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they have brought upon their own heads, making up the bittereſt part of that potion, which they are at this day forced to drink; which hath ſo far intoxicated them, that they ſeeme like men ſmitten with blindneſs and giddyneſs, ſo that they can neither ſee the mind of God in his word, nor diſcern the meaning of his Judgments which they lye under.

Which furniſhes us with a Third Anſwer to the above named Objection, *viz.* that, That very *Obduration and Impenitence* which is ſuppoſed to be the only real cauſe of their miſeries, is it ſelfe the conſequence, and puniſhment of their Fathers Sin, *God having given them the ſpirit of ſlumber, eies that they ſhould not ſee, and ears that they ſhould not hear unto this very day*, Rom. 11. 8. *Their eies being darkned, and they themſelves concluded, and ſhut up in unbelief*, v. 10. 32. And what the meaning of theſe expreſſions is, if the Reader hath a mind to be informed, he may if he pleaſe conſult [1] *Crellius* upon the place; who will tell us, that 'when God hath a mind to puniſh men, he is wont to rob 'them of their Eies and underſtanding, to ſend a ſpiritual 'Lethargy and drowzineſs into their Souls, ſo that they ſhall 'be ſtill nodding, not able to hold up their eies, and keep 'them open, to behold and conſider the doctrines of the 'Goſpel: ſometimes ſuffering them to go on in their evil waies, 'ſo far, that he will neither allow them the opportunity of 'repentance, nor the means of acknowledging the truth. If this be not enough, you may further peruſe [2] *Smalcius* upon this ſubject, *viz.* of the cauſes of the incredulity of the Jews,

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1 *Spiritus ſoporis eſt animi quidam veternus ac torpor, quo oppreſſus ac gravatus, Evangelicam doctrinam non conſiderat nec intelligit, ſolet enim Deus iis quos punire vult, oculos & mentem eripere. Hos ergo concludit Deus εἰς ἀπείθειαν, tum permittendo, eoſque ſuis viis ire ſinendo, nec illos revocando ut reſipiſcendi occaſionem habeant: tum etiam indurando, quod fit cum occaſio agnoſcendæ divinæ veritatis alicui ſubtrahitur, cum multa ſunt quæ animum ejus prævum offendere, ac incredulitatem ejus confirmare, & obſtinatum reddere poſſunt: hæc eſt ratio qua Deus homines continère ſolet in hoc carcere, quæ Juſtiſſima eſt, & Deo digniſſima. Sic nunc detinentur & adhuc detinebuntur Judæi.* Crell. Comment. in 8. 10. 32. Verſ. Cap. 11. Epiſt. ad Rom.

2 *In qua ſtupiditate tam pertinaciter hærere, & eam pro vera defendere nulla ratione poſſent; niſi divina eos ultio hactenus perſequeretur, & in Cæcitate invitos detineret.* Smal. de Divin. Chriſti Cap. 10.

who tell us, that it were ſcarce poſſible for them to continue in that obſtinate ſtupidity, which is ſo remarkable in them, were it not for that divine vengeance which ſtill purſues, and keeps them in blindneſs, *etiam invitos*, even againſt their own wills and inclinations. So that they are as *Crellius* intimated before, *kept cloſe priſoners in infidelity*, like men ſhut up in a Dungeon, who ſhall not be permitted to ſee the light, tho they had never ſo great a mind to it. Here you ſee he ſpeaks home to the point, and comes up more fully to it, than any the moſt rigid Calviniſt I ever yet read.

Having thus finiſhed what is to be ſaid concerning Death, which our adverſaries acknowledge to be the *conſequence*, and which we ſay, and have I hope in ſome meaſure proved, to be the *puniſhment* of *Adam*'s Sin. I come now to conſider, the *corruption and depravation* of humane nature, which as was ſaid before, is both it ſelf a ſin, and likewiſe the other part of the puniſhment of *Adam*'s ſin. For the clearing of which matter, I am to make out theſe three things. *Firſt*, That the nature of man is univerſally corrupted and depraved. 2*dly*, That this corruption and depravation of humane nature is truely and properly a moral evil, or ſin. 3*dly*, That it is the effect and conſequence of *Adam*'s diſobedience: and this when it is made out, will ſerve for a ſufficient Anſwer to three [1] contrary poſitions, which are advanced by *Socinus* in oppoſition to this great truth.

And firſt that Humane nature, I mean as it is to be found in all *meere men*, (for our bleſſed Saviour was more than ſuch, and therefore muſt be excepted out of the number) is polluted and depraved, is evident by the plain declarations of Scripture; ſuch as are thoſe which tell us *that every imagina-*

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1 *Opinio hæc triplici ratione vera eſſe non poteſt, primum quia concupiſcentiam iſtam, ſive ad peccandum proclivitatem, in omnibus prorſus hominibus naturaliter eſſe non conſtat: deinde, qui etiam ſi de eo conſtaret, non propterea illud eſſet, quia Adamus à quo omnes prognati ſumus, divinum illud præceptum tranſgreſſus fuerit: poſtremo, quia cupiditas iſta & ad peccandum pronitas, cum conjunctam ſecum hominis ipſius in quo eſt culpam non habeat, ejus peccatum proprie dici non poteſt.* Socin. Præl. Th. cap. 4.

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tion of the thoughts of mens Hearts were evil continually, Gen. 6. 5 *Even from their youth*, Gen. 8. 21. *That not one can bring a clean thing out of an unclean*, Job. 14. 4. or as the Septuagint read it, [1] who is clean from any pollution, not one, tho he be but an Infant of a day old. *That we are conceived in ſin and brought forth in Iniquity*: as *David* complains of himſelf, *Pſal.* 51. 7. *That whatever is born of the fleſh is fleſh*, *Jo.* 3. 56. That is, that we are carnal men born of carnal parents, ſtanding in need of a *Regeneration or new Birth*, before we can be admitted into the Kingdom of Heaven. All which places (and a great many more which might be inſtanced in) are not only cited by moderne Reformed Writers, but produced likewiſe by the Ancients, [2] for proof of this pollution of mens nature which we are ſpeaking of.

But indeed if the Scriptures were ſilent; the *experience* of all men, in all Ages of the World, would be an uncontrolable evidence of it, and might juſtly be thought of that weight, as to beare down all oppoſition to a matter of fact, ſo univerſally and irrefragably atteſted. But what can be expected from men who have hardned their Foreheads againſt all conviction, ariſing either from Scripture or the unanimous confeſſion of all mankind. But to this bold aſſertion of *Socinus*, I ſhall only at preſent oppoſe the Ingenuous confeſſion of another Socinian. *Oſtorod.* [3] who acknowledges that there are to be found in all men, *propenſions and inclinations to ſin*, which make up a great part of this corruption we are ſpeaking of. Tho he met with a rebuke from *Smalc.* for his pains, who in his anſwer to *Franz.* tells him that ſure *Oſtorod. memoria lapſus eſt*, forgot himſelf when he made that acknowledgment.

2*dly*, This depravation of our nature is a moral evil or ſin. The *Socin.* and *Remonſt.* (which are but two names in a man-

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1 Τὶς γὰρ καθαρὸς ἔσται ἀπὸ ῥύπου; οὐδεὶς, ἐὰν καὶ μία ἡμέρα ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς.

2 Origenes, Ambroſ. Baſil. Cryſoſt. Hieron. Theod. *&c.*

3 Citat. à Franz. in vind. Diſp. Th. pro Ang. Conf. adverſus Smalc.

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ner for one and the ſame Adverſary in this controveſy,) tell us that theſe propenſions to evil where they are found, are things meerly [1] *natural*, and conſequently innocent, as being out of the reach of mans power; which render him therefore neither worthy of blame, nor liable to puniſhment; that *concupiſcence* is indeed an infirmity, or weakneſs, a languor and defect of our nature, but no Sin. Now this opinion falls under very many, and thoſe great inconveniencies, and tends to lead men into ſundry dangerous errors, which are not more oppoſite to Scripture, than they are repugnant to reaſon and piety.

For firſt, right reaſon will tell us, that all faculties and diſpoſitions, whether natural or acquired, together with the actions which flow from them, are *diſtinguiſhed, and ſpecified* by their objects. And this is very apparent in moral actions; where tho a good object *alone* will not be ſufficient to render an action virtuous, yet it is abſolutely requiſite to make it ſuch; and an unlawful object, doth abſolutely and unavoidably render an action which is converſant about it unlawful, and conſequently ſinful. From hence it muſt neceſſarily follow, that, That proneſs and inclination to ſin which is to be found in all men, as it comprehends *the firſt deſires*, and *Original tendency* of the affections towards that which is evil, muſt it ſelf likewiſe be evil. And therefore to ſay as *Limb.* doth (as we quoted him before *p.* 23.) that concupiſcence, *quatenus fertur in rem illicitam*, as it is converſant about an unlawful or ſinful object, is no ſin, can amount to no leſs than a plain contradiction.

You will ſay the *conſent of the will* is neceſſary to make thoſe Original deſires ſinful. Anſ. no, not to make thoſe motions

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1 Socin. ſupra. & Libell. Suaſ. Cap. 5. *Simplicem & plane naturalem, concupiſcentiam in homine eſſe ait. Peccatum originale non habent pro peccato proprie dicto, ſed pro malo, infirmitate, vitio aut quocunque alio nomine appellatur.* Remonſtr. Apol. ad Cenſ. *Concupiſcentia neutiquam eſt malum ethicum, ſed phyſicum; non malum culpæ, ſed neutrum: quales ſunt multæ miſeriæ naturales, quæ nec peccata ſunt, nec peccatorum pœnæ, talis fuit Cæcitas juvenis illius.* Jo. 12. 1. *Talis eſt hæc concupiſcentia.* Limb. Th. Chr. Lib. 5. Cap. 15. Sect. 15.

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ſinful *in themſelves*; for they muſt be ſo antecedently to any conſent of the will, otherwiſe that conſent will never make an innocent action evil. It is true indeed, by the tenor of the new Covenant, they ſhall not be imputed to them who are regenerate and believe in Chriſt, but that doth not hinder, but that they may be, and are in themſelves *evil* and *ſinful*.

2. Right Reaſon will tell us, that whatever is prohibited by the Law of God, is *eo nomine*, upon that very ſcore unlawful, the Law being the meaſure of Right and Wrong; ἀνομία and ἁμαρτία, being two words that ſignifie one and the ſame thing. Now the ſame reaſon informs us, or if that ſhould be ſilent in this caſe, the Scriptures will aſſure us, that the Law of God prohibits thoſe original inclinations and luſtings after prohibited objects. This appears, partly from that great and fundamental Law, *of Loving God with all the ſoul, and all the might*, which was mentioned before *p.* 25. Which *perfect* Love of God is inconſiſtent with any degree of *affection or inclination to ſin*; (as was ſhewed there and need not be again repeated.) And more plainly from the Apoſtles downright affirmation Rom. 7. 7. *I had not known ſin but by the Law: for I had not known luſt, except the Law had ſaid thou ſhalt not covet.* From which words theſe two things are evident. 1*ſt*. That the ſin which the Apoſtle knew was Luſt. 2*dly*, That the Law which forbad it, was the 10*th* Commandment, *Thou ſhalt not covet.* If therefore ſin be a *tranſgreſſion of the Law*, which is the rule by which we judge of the Rectitude and Obliquity, not only of actions, but likewiſe of Intentions, Thoughts and the inclinations of the Soul; then this concupiſcence and proneneſs to Sin, muſt it ſelf likewiſe be a Sin.

I know againſt this it is ſaid by the *Socin.* and *Remonſt.* and particularly by [1] *Limb.* That the firſt propenſions and in-

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1 *In præcepto decimo Decalogi, non vetantur motus concupiſcentiæ primo primi.* Lib. 5. cap. 15. Sect. 14. *Concupiſcentia eſt triplex. Primo ſunt motus primo primi*, &c. 2. *Eſt delectatio, quæ vocatur moroſa, quando mens cogitationi de re aliqua illicita & inhoneſta cum mora inhæret.* 3. *Deliberatum propoſitum quavis data occaſione peragendi quod carni gratum eſt. Hæ duæ Cogitationes quin malæ ſint, non dubitandum eſt.* Idem. cap. 4. Sect. 10. Ejuſd. Lib.

clinations of the Soul towards ſin, do not come within the intention of the Law, and conſequently are not prohibited by it, except in theſe two caſes. 1*ſt*. When they are of long continuance, the mind dwelling upon ſuch deſires, and perſevering in them. Or 2*dly*, When they are joyned with the full conſent of the will, and a deliberate purpoſe to put them in execution.

Now let us a little conſider, what muſt be the natural and unavoidable conſequences of this Expoſition. Firſt, from hence it muſt follow, that theſe original commotions and propenſions to Sin, being things purely natural, and therefore not prohibited by the Law, ought not to be reſiſted, ſo as to be deſtroyed, or rooted out of the Soul. Hitherto we have bin taught to believe, and it hath been given us as a rule to be obſerved in the expoſition of the Commandments, that whenever God forbids the *Fact*, he likewiſe forbids the *Cauſes, and Principles*, which have a direct and neceſſary tendency towards the production of that effect. And ſuch are thoſe inclinations before mentioned, every man when he Sins, *being drawn away by his own Luſt and enticed by it*, James 1. 14. And therefore, whereas formerly we were told, that we ſhould *principiis obſtare*, hinder the beginnings of Sin, the firſt motions towards it, and if it were poſſible to ſtrangle them in the Birth: this new Caſuiſt will tell us that we neither need, nor indeed ought to pray or ſtruggle againſt them, [1] for two reaſons; Firſt, becauſe being natural they are abſolutely out of our power, and therefore all reſiſtance is but labor loſt and in vain, it is like ſtriving againſt the ſtream, which when it is dammed up it ſwells the higher, grows more furious by oppoſition, and at length bears down all before it.

I acknowledge indeed, that theſe inclinations are not abſolutely in our power, but however we may and muſt oppoſe them, and by oppoſing, we ſhall thro the aſſiſtance of the

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1 *Primo hi motus non ſunt in noſtra poteſtate, imo nonnunquam quo acrius iis obſiſtimus, eo vehementius illis infeſtamur. Secundo tantum abeſt ut vitia ſint, ut ſint materia exercendæ virtutis*, &c.

grace

grace of Chriſt, reſtrain and moderate them; in ſhort we muſt fight againſt them, tho we cannot hope for an abſolute and entire conqueſt in this life: we muſt pray, and ſtrive, and labor, and *our Labor ſhall not be in vain in the Lord.* No, ſaith *Limb.* have a care what you do, all attempts of this nature are not only unprofitable but dangerous, for 2*dly*, You muſt know there is a cloſer connexion between virtue, and thoſe inclinations to Sin, than moſt people are aware of. Theſe latter being as it were the ſeed from whence virtuous habits ariſe, or at leaſt the matter neceſſary for the exerciſe of them. In ſhort, Virtue without them either could not ſubſiſt, or at leaſt were a very uſeleſs and inſignificant thing. [1] *Therefore theſe inclinations to ſin are ſuch, as neither can, nor ought to be extinguiſhed.*

2*dly*, From hence it muſt follow that concupiſcence being natural, as it ought not to be deſtroyed, ſo need we not be troubled about it; for what is not ſinful, need not be the ſubject of our humiliations, nor even of a general repentance. Some pious perſons indeed, have bin accuſtomed in their confeſſion of ſins, to riſe up to [2] the ſpring and fountain of them,

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1 *Hæc facultas, cum ſit naturalis, extingui nec poteſt, nec debet, cum ſit materia exercendæ virtutis,* Id. Lib. 5. Cap. 15. Sect. 3. *And that we may not think that he accounted concupiſcence only the accidental occaſion of the exerciſe of Vertue, (in which ſenſe bad manners are ſaid to be the cauſe of good Laws) he tells us that they are the proper direct ſubject of it. Materia per ſe virtutis exercendæ, quatenus requiritur ſubjectum quod illis motibus corripi poteſt, ut ſit Idoneum ad obedientiam præſtandam.* Ejuſd. Cap. Sect. 15. *Without which it could not exert its operations, and conſequently would be an idle and uſeleſs thing: ſo that as far as I can perceive, at this rate, virtuous actions, and vitious inclinations, like* Hippocrates *his twins, muſt live and dye together.*

1 *So did* David *in that excellent pœnitential* Pſ. 51. v. 5. Behold I was ſhapen in iniquity, and in ſin did my mother conceive me. *But to this the Socinians will tell us, that this confeſſion of* David *was not literally true; it was rather an hyperbolical expreſſion, the Holy Pſalmiſt acting the part of an Orator, (tho one would think this was a very improper time, when he was humbling himſelf before God, to ſhew his abilities that way) and by this Figure endeavouring to move God to mercy and compaſſion. Veriſimile eſt, Davidem potius ad excuſandum peccatum ſuum ita locutum fuiſſe, & in humana fragilitate commemoranda, hyperbole iſta uſum fuiſſe, quaſi peccatum homini res plane naturalis ſit, non autem quod res ita ſit revera,* Socin. Pr. Th. Cap. 4. *David ut Deum ad miſericordiam flectat, dicit ſe in iniquitate genitum, hyperbolica loquendi ratione innuere volens temperamentum ſuum ſanguineum, &c.* Limb. Lib. 3. Cap. 4. Sect. 16.

which is the corruption and depravation of our nature. But theſe were weak, tho well meaning people: *Limb.* will teach them another Leſſon: they may go to bed and ſleep ſecurely, and never trouble themſelves with any ſuch ſuperſtitious and melancholy reflections. For firſt as to [1] the *luſtings of the fleſh, and the motions of it* conſequent to them, theſe if you do not dwell upon and cheriſh them, are things purely natural, and conſequently harmleſs and innocent.

It is true Chriſt hath told us, *that whoſoever looketh on a woman to Luſt after her, hath committed Adultery with her, in his Heart, Math. 5. 28.* But this declaration of our Savior's muſt not be too ſeverely interpreted, but with a juſt allowance and condeſcention to fleſh and blood. [2] Then only are ſuch deſires unlawful, when we *long meditate and ruminate upon them, and revolve in our thoughts all that ſcene of Impurity, in which the actual commiſſion of Adultery conſiſts.* So that, as far as I can find, the impurity of our thoughts and deſires, are not much, or rather, are not at all to be blamed; the *mora*, the perſiſting in them is the only fault. If you do not fix your Eies upon a Woman, tho you caſt a laſcivious glance, there is no harm in all that.

And the like may be as truly, and for the ſame reaſons, affirmed of other irregular (as they are generally eſteemed) Appetites. An hankering after a wedge of Gold, and a deſire to filch it, tho it creeps down inſenſibly to your fingers

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1 *Non hic intellige primam illam concupiſcentiam ac carnis titillationem, ex oblato objecto carni grato in nobis excitatam: illa enim naturalis eſt, nec in poteſtate noſtra, ut eam plane declinemus; imo virtutis exercendæ materia eſt, quæ ſine hac nulla foret. Sed quam cogitationibus noſtris objecto illi immorantes, voluptatemque inde orituram ſæpius meditantes in nobis excitamus.* Limb. Th. Ch. Lib. 5. Cap. 52. Sect. 25.

2 *Illis cogitationibus adulterium corde noſtro comittimus, quoniam cogitationibus omnes actus quibus adulterium conſtat peraginus, ſimilemque voluptatem quam adulterium adfert, in nobis excitamus.* Ibid. vid. Cap. 4. Ejuſdem Lib. Sect. 8. *Quando cogitatio de voluptate carnali in animo fovetur, homoque ea delectatur; imo omnia cogitationibus ſuis peragit, quæ, ſi peccatum hoc facturus ſit, opere ipſo peracturus eſſet, indeque voluptatem carnalem percipit ſimilem ei, quam ex ipſo opere percepturus eſſet: hæc voluptas eſt illicita. Dominus Jeſus definit hanc delectationem eſſe adulterium in corde commiſſum.*

ends;

ends; (as a lye doth ſometimes to the tip of ſome mens tongues who are accuſtomed to that bleſſed and faſhionable vice,) provided that this be by ſurprize, and that you keep your hands back; muſt be reckoned only [1] in the number of thoſe *motus primo primi*, and is to be accounted only *complacentia rei quæ nobis grata eſt, & proinde amore noſtro digna videtur.* So that at this rate, a thieviſh inclination, if it be not cheriſhed, and long entertained, may overtake, and conſequently when it is natural, ariſing from the temper and conſtitution of the body, can be no diſparagement to an honeſt man. Now whether theſe and the like doctrines which are the unavoidable conſequences of this Opinion, that concupiſcence is no ſin, do not tend to undermine all piety, tho the Abettors of it do not only pretend, but may really deſign to promote it, let the Reader judge.

But this is not all, for *3dly*, From hence it farther follows, that theſe evil inclinations, (ſo I make bold to call all inclinations towards evil) being natural, muſt challenge God to be their Author, who is undoubtedly the Author of nature. And if ſo, then a man may be ſaid to be *tempted of God, when he is drawn away by his own Luſt, and enticed*; according to that known maxim, *cauſa cauſæ eſt cauſa cauſati*, which holds good in all *neceſſary cauſes*, and ſuch is concupiſcence, in this caſe, which neceſſarily and unavoidably tempts and ſeduces men to ſin. The conſent indeed is a mans own voluntary Act, and therefore even in unregenerate men, not ſo abſolutely neceſſary. But the firſt motions are purely natural, if we believe *Limb.* and the *temptations* ariſing thence to commit actual ſins are unavoidable. Therefore ſince the temptation proceeds from the faculty, as the Faculty proceeds from God; according to the order and connexion of neceſſary cauſes, the temptation, upon this ſuppoſition, muſt likewiſe come from God. Indeed [2] *Limb.*

1 Idem Lib. 5. Cap. 4. Sect. 8.

2 *Hinc nec inordinatos eſſe dicimus* (de motibus concupiſcentiæ loquitur) *ſed inordinati forent ſi iis indulgeremus; non tamen ſequitur eos eſſe à Deo, ſed ſunt à facultate à Deo nobis indita, quatenus objectis quibuſdam commovetur*, Id. Lib. 5. Cap. 15. Sect. 15. *Motus eos antea oſtendimus non eſſe peccata, ſed à Deo vim motus illos excitandi carni noſtræ inditam eſſe, ut materia ſint exercendæ virtutis.* Id. Lib. 5. Cap. 79. Sect. 13.

ſaith otherwiſe, but he gives us no reaſon for his aſſertion. But tho he wanted a reaſon to prove, we need none to diſprove his poſition, becauſe it carries its own confutation along with it.

Laſtly, I ſhall uſe but one argument more to ſhew the abſurdity of this Opinion, and that is, if Concupiſcence be natural, it muſt be found in *Chriſt himſelf*, who took upon him our whole nature, with all the infirmities of it, ſin only excepted. Now to ſay that there was in Chriſt a proneneſs and inclination to ſin, *Motus concupiſcentiæ, & carnis titillatio, ex oblato objecto carni grato excitata*, as *Limb.* before defined concupiſcence, which he made to be natural; is not only a falſe, but an impious, and indeed a *Blaſphemous affirmation.* [1] And yet this muſt be the conſequence of this Opinion.

It is true indeed, there were in Chriſt himſelf, (who was as other men are, made up of ſenſe as well as reaſon) *Senſitive Appetites*, which were purely natural and conſequently blameleſs. For whatever is grateful to ſenſe, is not *eo nomine*, and for that reaſon diſpleaſing to God. In ſhort, when our deſires, I mean thoſe which ariſe from ſenſe, are placed upon a *due object*, and do not otherwiſe exceed their *juſt limits*, then are they innocent and harmleſs; and ſuch were they in our bleſſed Savior, who could not (except it were very falſly and maliciouſly) either be accuſed of any actual ſin, or of any inclination to the commiſſion of it.

I know againſt all this that hath bin ſaid upon this head, it will be replyed, that ſome Fathers, and Learned Schoolmen, were of Opinion, that thoſe firſt motions of concupiſcence, and the inclinations towards unlawful objects, could not properly be accounted ſins. I *Anſ.* That tho they might ſhew ſome doubt about the name, yet they made none about the thing. For they do readily acknowledge, that this part

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1 *In Chriſto fuit talis natura, in qua fuit affectus repugnans voluntati, nec tamen is fuit peccatum, quia aſſenſus ſeu voluntas non ſubſecuta eſt* Jo. Geiſter apud Pelt. *Concupiſcentia non eſt peccatum, nec reliquiæ peccati originis; cum uti antea vidimus, in primis noſtris parentibus fuerit ante lapſum, & in ipſo Domino Jeſu.* Limb. Lib. 5. Cap. 15. Sect. 13.

of

of Original Sin, is a moral deflection from the Law of our Creation. That it contains in it, an averſion from God, and a converſion to the Creature; that it is oppoſite not only to the perfection of Gods Law, but to the purity of his bleſſed Spirit; that it pollutes our nature, and conſequently is the object of Gods Averſation, and ſhould be ſo of ours. Which is all that is intended by us, when we call it Sin, and all that is worth the contending for. The reſt is but a λογομαχία, purely a contention about words: As may appear from that extremely nice and curious diſtinction made uſe of by the Schoolmen, and particularly by [1] *Eſtius* in this caſe, *viz.* that Concupiſcence is *quid Iniquum, non quia eſt peccatum, ſed quia malum, inordinatum, vitioſum, deoque diſplicens.* He that hath a mind to ſee more of this matter, may, if he pleaſes, conſult the ſame *Eſtius*, in *Lib. 2. Sent. Diſtinct. 32.* and *Voſſ. Hiſt. Pelag. Lib. 2. Par. 3. Theſ. 2.*

The laſt thing that remains to be done, is to prove that this depravation of our nature is the effect and conſequence of *Adam's Sin.* And this the Scriptures plainly declare to us, as was ſhewed before; when they let us know, *That by one man*, viz. Adam, *Sin entered into the World*, Rom. *5.* 12. *And by his diſobedience many, or all, became Sinners*, v. 18. But if this Scripture-account of the Origine of Evil, doth not pleaſe our Adverſaries, what courſe will they direct us to, to find it out. Muſt we have recourſe to the Ancient but juſtly exploded Opinions of Heathens and Hereticks? is this corruption owing to an evil Dæmon; to the malignant influences of the Stars; to the perverſity of matter; or laſtly to that pernicious, reſtleſs, quarrelſome principle, diſcord, and antipathy out of which, together with Friendſhip and Harmony, the world (as many [2] of the ancient Philoſophers imagined) was made? Not to theſe to be ſure. To what elſe then muſt we aſcribe it? why our

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1 Lib. 2. Diſtinc. 32. Sect. 6.

2 Heraclitus, Empedocles, Pythagoras, Plato apud Plut. de Iſide & Oſir.

Adver-

Adverſaries [1] will inform us; the true cauſe of it is that αὐτεξούσιον, that freedom of will which every man is endued with, which gives him an abſolute power over his own actions.

But I would fain know how this freedom in men (which as theſe perſons conſtantly ſtate it) is a principle of abſolute indifference, ſhould be ſo *univerſally*, and in a manner ſo *fatally* determined to one, and that the worſt ſide. It is a known and an undoubted maxim, *that one conſtant and univerſal effect, muſt be aſcribed to one certain, neceſſary and uniform cauſe*; and ſuch cannot be every mans particular free will, except we confound freedom and neceſſity: for it makes no difference in this caſe, whether the will doth determin it ſelf, or whether it be determined by ſome other cauſe; as long as the effect is certain, and univerſal; as it is in this caſe. The Scripture aſſiuring us, *That there is none that doth good, no not one*, Pſ. 14. 3. *That there is not a juſt man upon Earth, that doth good and ſinneth not*, Eccl. 7. 20. And the experience of all Ages confirms it, *quæ omni teſte major eſt*; which in part is acknowledged by our Adverſaries. But [2] they tell us that this

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1 *In ipſius hominis arbitrio poſitum eſt, utri parere malit, appetitui, aut rationi; utrum malit recte facere, & à malis abſtinere, an vero ea facere.* Socin. in Fragm. de Juſtif. *Quæ in Adamo cauſa fuit, cur peccaret, etiam ſi nullo peccato Originis infectus erat, ea etiam in aliis etiam hominibus cauſa eſſe poterat, cur peccarent, etiam ſi nullo peccato Originali infecti eſſent.* Smalc. Diſp. 2. Contra Fran. *Hanc voluntatem comitatur proprietas quædam inſeparabilis, quam libertatem vocamus, à qua voluntas dicitur eſſe potentia, quæ poſitis omnibus prærequiſitis ad agendum neceſſariis, poteſt velle aut nolle, aut velle aut non velle, pro diverſitate finium aut mediorum, circa quæ voluntas actibus ſuis occupari poteſt.* Decl. Sent. Rem. circa Art. 3. & 4. p. 6. *Fons ſeu Origo hujus duplicis miſeriæ (peccati ſcil. & mortis) eſt propria unius cujuſque hominis culpa, ſeu liberrima ejus voluntas, qua ſeſe ſponte ac volens in miſeriam hanc præcipitavit.* Limb. Lib. 3. Cap. 2. Sect. 1.

2 *Pronitas ad peccandum quæ in homine conſpicitur, non à primo illo peccato ſtatim exorta eſt: ſed continuatis poſt peccatum illud aliis peccandi actibus, peccandi habitum paulatim homines contraxerunt, ſeque ipſi corruperunt, & ſic corruptionis iſtius ſemina, per propagationem ad poſteros tranſmiſerunt.* Socin. Libell. Suaſ. Cap. 5. *Fatemur infantes naſci minos puros quam Adamus fuit Creatus, & cum quadam propenſione ad peccandum; illam autem habent non tam ab Adamo, quam à proximis parentibus,* Limb. Th. Chriſt. Lib. 3. Cap. 3 Sect. 4. *Inclinatio illa ad peccandum proprie dictum peccatum non eſt, ſed naturalis inclinatio,* &c. *Quæ proprie oritur à temperamento corporis, quod à proximis parentibus propagari ſcimus.* Id. Cap. 4. Sect. 1.

Corruption

Corruption of our natures, which now, and for a long time hath prevailed in the World, *is not owing to Adam's diſobedience, but to the vicious habits, which by long cuſtome in ſinning, men have voluntarily contracted, whereby they firſt corrupted themſelves, and then tranſmitted the ſeeds of corruption, and a great proneneſs to Sin, to their Poſterity.* So that the perſons at preſent living, received theſe evil inclinations by way of propagation from their next and *immediate Parents*, as they did from their *Fore-fathers*, and ſo forwards: but where ſhall we fix? as we muſt ſomewhere, there being no progreſs in *infinitum*: we muſt find out the *firſt mover* of all this ſin and miſchief that hath overtaken, and overſpread the whole world: And ſince our Adverſaries either will not, or cannot direct us, I think, to ſave our ſelves any further and endleſs enquiries, we muſt be content to take up, and reſt ſatisfyed with the account the Scriptures give of this matter, *viz.* That by the *Offence of Adam, Sin entered into the World*, as we ſaid before; that he by his diſobedience firſt corrupted himſelf, and then tranſmitted that corruption by way of Propagation to all his poſterity, which is much heightened and improved indeed by mens actual Sins: but that firſt evil diſpoſition which is born with us, is the effect and puniſhment of our firſt parents ſin.

And thus, I have at length finiſhed what I had to ſay upon this great and important Article of our Faith, concerning original ſin, which I take to be not only a *certain*, but a *neceſſary*[1] *and Fundamental Truth*, and without the acknowledgment of which we can have no right Notion, nor, I am afraid, any firm belief of the Chriſtian Religion; This being at the bottom of the whole diſpenſation of the Goſpel: upon which account it is neceſſary that this Foundation be well layd, that ſo the ſuperſtructure may with the greater eaſe and ſafety be raiſed.

When the doctrine concerning Original Sin is rightly ſtated, and apprehended, then every thing appears plain, and eaſy,

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1 *Quid quod hoc de peccato Originali dogma inter rudimenta erat Chriſtianæ Religionis, nec tanquam ad ſtructuram ejus pertinens, ſed quaſi fundamenti pars cenſebatur.* Voſſ. Hiſt. Pel. Lib. 2. p. 1. Theſ. 6.

and intelligible in the doctrine of our Salvation by Christ, I mean, as far as this is revealed to us in the Scripture; but when the former is either denyed or perverted, then men are forc'd upon harsh and unnatural interpretations of Scripture, dangerous and novel Opinions are advanced, and introduced into our Religion; and in short, there have bin no *Alterations* made in this Article, but what have proportionably, in all Ages of the Church, affected the Doctrine of our Salvation by Christ.

And I have bin the longer upon it, in endeavoring to make it as plain and as easy as I could, and the nature of the thing would bear; hoping thereby, to remove that *rock of offence*, at which many both in former, and later Ages have stumbled, and fallen into error and mischief: some having hereby bin hindred from *embracing the Faith*, and others having afterwards made *Shipwrack of it*.

Here it was that the old Enemies of the Christian Religion, *Celsus*, *Simplicius*, and *Julian* began their attempts against it; deriding and exposing the whole account concerning the Sin and fall of our first Parents, as an *absurd and ridiculous story*. The first [1] calling it an *old wives tale*, the second [2] a *fabulous Tradition* received from the *Egyptians*, and [3] the third accounting it not only a *false but impious Fable, filled with Blasphemies against God, and such as equals all the fictions of the Greek Poets*.

Here it was that others who owned the Christian name, began their attacks against that great doctrine of Christianity, concerning the Redemption of Mankind. Such were *Pelagius* of old, and *Socinus* of later years, followed herein by *Episcopius* and his Disciples; and particularly *Limb*. And I choose to mention him the rather, because I find his Institutions,

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1 Vid. Celsum apud Orig. Lib. 4 p. 186. *Judæis atque Christianis inscitiam atque ignorantiam objicientem, ac si ἀπιθανώτατα καὶ ἀμουσότατα, incredibilem & ineruditam fabulam περὶ τὸν γηγενῆ ἄνθρωπον, de Homine terrigena finxissent, quam, μῦθόν τινα ὡς γραυσὶ διηγούμενον anilem etiam fabulam appellat.*

2 Simpl. de Phys. Aud. Lib. 8. *Narrationem Mosaicam, tanquam μυθικὴν παράδοσιν, fabulosam traditionem, ab Ægyptiis desumptam, sugillat.*

3 Apud Cyrill. Lib. 3. Contra Jul.

(which

(which is one of the corrupteſt Syſtems of Divinity, that hath bin publiſhed of late years,) put into the hands of many young Students in Divinity, by whom it is peruſed with Approbation and Applauſe; to whom yet I ſhall make bold to give the ſame caution that [1] *Socinus* doth in another caſe, viz. *That great care, and great judgment ought to be uſed in reading his works, leaſt they ſwallow poiſon, at the ſame time that they think they feed on wholſome dyet.*

To conclude this point, tho I am ſenſible that many things here delivered, might deſerve, and perhaps want an enlargement; eſpecially when it ſhall be conſidered, that the account which the Scriptures give us of the Creation and Fall of Man, is but very *briefly and ſummarily* ſet down there; which hath bin the occaſion of ſome difficulties, and hath furniſhed Atheiſtical perſons with ſundry plauſible pretences, who have deſired, and greedily laid hold on any ſuch pretences to cavil at our holy Religion: yet as to the main of this doctrine, I doubt not but the pious and unprejudiced Reader, will upon examination, find it plainly and clearly delivered by the Inſpired Writers; in which opinion he will receive greater confirmation, when he ſhall have duly weighed the nature, and juſt reaſons and conſequences of things; together with the Analogy and Harmony that there is between the parts of our Holy Faith.

In ſhort, he that ſhall ſeriouſly and with due care, compare the Old Teſtament with the New, the ſecond *Adam* with the firſt, the redemtion and recovery of man, with his fallen and degenerate ſtate, which is ſuppoſed in, as being antecedent to the former, will eaſily be induced to believe this Doctrine concerning Original Sin, not only to be true, but as we ſaid before, a certain and neceſſary Truth; and for ſuch it hath bin reputed and owned, by *Fathers* and *Councils*, and in one word, by the *Catholick Church.*

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1 *In ejuſmodi ſcriptis legendis*, (de Sommeri cujuſdam ſcriptis loquitur) *neceſſe eſt ſummum judicium, ſummamque diligentiam adhibere, ne una cum cibo venenum etiam ſumamus*, Socin. Ep. 3. ad Matt. Rad.

And I doubt not to averr, that there is no one Article of the Chriſtian Faith, not excepting thoſe concerning the *Bleſſed Trinity*, the *Incarnation of our Saviour*, and the *Redemtion of the World by his Death and Sufferings*; which hath bin more plainly, and conſtantly, and uniformly delivered down to us from the Apoſtles days, through all [1] Ages of the Church, to the very times we live in, than this concerning Original Sin. So that we need not fear the diſſent of any, from this important truth, who preſerve a due regard for the Inſpiration and divine Authority of the Scriptures, a juſt reverence for the determinations of the Ancient and Catholick Church, and laſtly, an eſteeme for the unanimous Confeſſions of all the Reformed Churches, without exception of any one of them; and particularly for that of this [2] Excellent and Orthodox Church of which we are members.

But as for others who have ſhaken off all Reverence for theſe, who ſlight every thing in compariſon of their own *novel and ſingular Conceits*, which they put in oppoſition, to the conſtant and uniform declarations of all Churches both Ancient and Modern; That is, for them who are neither *good Chriſtians*, nor *true Proteſtants*, nor *ſound Members* of that excellent Church of which yet ſome of them would be reputed Sons, or at leaſt, not long ſince have deſired to be owned for ſuch; we cannot much wonder at their diſagreement from us; however in the mean time we ſhall not ceaſe to pray to God, to forgive them their *pride and vanity*, and to give them better minds, that is, more humble and teachable tempers, which may diſpoſe them to ſubmit their underſtandings to all divine Revelations, and to *Captivate their proud reaſons to the obedience of Faith.*

Having thus finiſhed what I had to ſay concerning man in his *lapſed and degenerate ſtate*: I come now to ſpeak of his *Redemption and Recovery* by Chriſt. And here according to

1 Antiquorum Teſtimonia vide apud Voſſ. Hiſt. Pelag. ac ſpeciatim Lib. 2. Par. 1. Theſ. 6. ſuperius citat.

2 *See the* 9th *Article of Orig. Sin. The Hom. or Serm. concerning the miſery of Mankind. And that of the Nativity. Office for Bapt. Church Chatechiſm.*

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the method before laid down, I ſhall firſt give an account of what the Scriptures inform us in this matter; and then ſecondly, of what alterations *Socinus* and his followers have made, in this great and *Fundamental doctrine* of the Chriſtian Religion.

In ſpeaking to the former, I muſt enquire into the *great end* and reaſon of Chriſts coming into the world: and ſecondly, by *what way and means* he did procure and accompliſh that end of his coming. Firſt if we enquire into the *next and immediate end* of our bleſſed Saviours coming into the World, and without a reſpect to which he would not have bin ſent into it; the Scriptures will inform us, that it was for the *redemption and reconciliation* of all Mankind, the whole Maſs as deſcending from *Adam*, who were univerſally without exception of any, under the diſpleaſure of God; obnoxious to his juſtice, lyable to the penalty of the Law which they had tranſgreſſed; which was both a *temporal death*, and likewiſe an *eternal ſeparation* from the preſence of God, in whoſe favour is life; as was ſaid before.

Here are two things to be made out, Firſt that all men, I mean all meer men, the whole poſterity of *Adam* are Sinners, and conſequently under the diſpleaſure of God, and obnoxious to his juſtice. Now this the Scripture is ſo expreſs and punctual in, that one would think there ſhould be no room left for doubt or cavil. St. *Paul* Rom. 3. 9. tells us, *That he had proved both Jews and Gentiles, that they were all under Sin. That every mouth muſt be ſtopped*, when charged by God, having nothing to ſay in vindication of themſelves, *the whole world being guilty before him*, v. 19. And in one word, *That all have ſinned, and come ſhort of the glory of God*, v. 23. Not to repeat thoſe other places in the 5. *Rom.* which we formerly cited; viz. *That by the diſobedience of one, many, or all men became ſinners.* v. 19. And that *death paſſed upon all men, becauſe all have ſinned*, v. 12. Theſe univerſal forms of ſpeech being of that Latitude, as to comprehend all the Children of *Adam*, without exception of any: Jew, and Gentile, Bond and Free, Male and Female, Young and Old, one with another.

Thus the Scripture hath *concluded all under Sin*, *Gal.* 3. 22. I hope I need not farther prove, that all men being thus ſinners, were under the diſpleaſure of God, and obnoxious to his juſtice: for the immediate and neceſſary effect of Sin is guilt, and Guilt is nothing elſe, but an obligation to puniſhment. From whence it follows, that all men being born ſinners, bringing along with them corrupt and *depraved natures*, muſt likewiſe be *by nature Children of wrath*, as the Apoſtle ſpeaks, *Eph.* 2. 3.

2*dly*, That Chriſt came into the world, to redeem men from that deplorable and miſerable condition, into which ſin had brought them; which he did by making an atonement for their ſins, and thereby reconciling God and man together. And of this we have ſo full, as well as ſo plain an account in the New Teſtament, that the Goſpel is from thence ſtyled the *Word and Miniſtry of reconciliation*, 2 Cor. 5. 18, 19. viz. *That God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them.* This being the reaſon of his taking upon him our nature, that he *might make reconciliation for the ſins of the people*, Heb. 2. 17. This was the great inſtance of Gods love to the World, *That he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Jo. 3. 16. You ſee in what condition all the world were left, if God had not in great compaſſion ſent his Son to their reſcue, they muſt inevitably and irrecoverably have periſhed, and have bin loſt for ever.

And what God the Father thus did, is likewiſe aſcribed to the Son himſelf: for whatſoever was thus done for the recovery of loſt man, was by his own voluntary conſent and undertaking; *Who gave himſelf for our Sins*, Gal. 1. 4. That is, to deliver us from the Guilt, as well as the Dominion of them; or as the ſame Apoſtle expreſſes it, Tit. 2. 14. *Who gave himſelf, that he might redeem us from all iniquity, and puriſie unto himſelf a peculiar People, zealous of good works.* Where we have an account of two things, Firſt of the reaſon of Chriſts giving himſelf for us, or the next and immediate end

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of his coming into the World, *viz. to redeem* [1] *us from our iniquities*, from the guilt and demerit of them. And then of the end of that redemption, that being thus *purified, we might be a people zealous of good works*: Or as we have it in the Prophesy or Song of Zacharias, *That we being delivered out of the hands of our Enemies*, to wit, from the Curse of the Law, and the dominion of the Devil, *might serve him without fear, in holyness and righteousness before him all the days of our life.* 1 *Luke.* 74, 75. But of this latter redemption from the power of Sin, we are not now speaking, the former being the only Subject of our present discourse, *viz.* Our freedom from that punishment which we had deserved by our Sins.

Hence Christ is said to have *redeemed us from the Curse of the Law, by being made a Curse for us*, Gal. 3. 13. That is, by [2] undergoing the punishment threatned by the Law, and which we must have suffered, had not he placed himself in our room and stead: which Redemption is defined by the Apostle, and said to consist in the *Forgiveness of our Sins*, Eph. 1. 7. Repeated again by the same Apostle, Col. 1. 14. *In whom we have redemption thro his blood, even the forgiveness of Sins.* Whosoever then are *redeemed* by Christ have their *Sins* forgiven them; and they who are no *Sinners* have no need of, and consequently receive no advantage by the redemption wrought, and purchased by our Blessed Saviour; I confess the *Pelagians* and *Remonstrants* are of another opinion, who have furnished us with new notions of Redemption, without any regard had to the pardon of Sin, which St. *Paul* knew nothing of. But of this we shall have occasion to speak hereafter.

If this matter wanted a farther explication, we might instance in those other places of Scripture, which mention our

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1 *Hanc* ἀπολύτρωσιν *sic explicat* Greg. Nazian. Orat. 36. p. 591. *Christus dicitur* ἀπολύτρωσις, ὡς ἐλευθερῶν ἡμᾶς ὑπὸ τῆς ἁμαρτίας κατεχομένους, καὶ λύτρον ἑαυτὸν ἀντιδιδοὺς ἡμῶν τῆς οἰκουμένης καθάρσιον.

2 Χριστὸς κατεδέξατο κατάραν, ἣν οὐκ ὤφειλε, τὴν τοῦ κρεμασθῆναι ἐπὶ ξύλου, ἵνα τὴν καθ' ἡμῶν λύσῃ κατάραν. ὥσπερ εἴ τις τοὺς κελευσθέντας ἀποθανεῖν λυτρώσεται αὐτὸς, αἱρούμενος τὸν ὑπὲρ αὐτῶν θάνατον, Oecum. in Loc.

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being *redeemed from our vain, or ſinful converſation*, 1 Pet. 1. 18. *Redeemed from iniquity*, Tit. 2. 14. cited before. In which places *Sin* is put for the *puniſhment of Sin*; the word καθαρίζειν (as [1] *Grotius* well obſerves) which denotes expiation, which is added in *Titus*, and the mention of a Sacrifice by St. *Peter* (couched under that phraſe of a *Lamb without ſpot, and without blemiſh*,) making it evident, that it ought ſo to be interpreted. In which ſenſe Chriſt is ſaid to *become Sin for us, who knew no Sin*, 2 Cor. 5. 21. That is, [2] bore the puniſhment of our ſins, by being made a Sacrifice for them. Once more, Chriſt is ſaid to *undergo death for the redemption of tranſgreſſions*, Heb. 9. 15. Where the Phraſe ἀπολυτρῶσιν τὰς παραβάσεις, muſt be taken in the before mentioned ſenſe; it being taken in no other by any either Sacred, or Prophane Writers (as [3] *Grot.* aſſures us) being always made uſe of by them to denote the freedom or deliverance from *the puniſhment of Sin.*

Of what hath bin thus ſaid, this is the ſumme. That all thoſe for whoſe ſake Chriſt came into the World, and took upon him the ſeed of *Abraham*, i. e. an human nature, which he received by propagation from *Abraham*, from *whom as to the fleſh* he was deſcended: or, that thoſe for whom he *gave himſelf*, viz. to Death and the bitter paſſions of the Croſs, were Sinners, Enemies to God, obnoxious to his Juſtice, and therefore ſtood in need of a reconciliation. But Chriſt gave himſelf, and come down from Heaven, *for the ſake*

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1 De Satisf. Chriſt. cap. 8. *Immunditiæ nomine ſignificari paſſim reatum, fatetur Socinus. Hinc* καθαρίζειν *&* ἁγιάζειν, *eſt eum reatum tollere, ſive efficere remiſſionem, ut ipſe Scriptor ad Hebræos exponit verbum* καθαρίζειν, cap. 9. v. 22. *Chriſtus per ſeipſum fecit hunc* καθαρισμὸν, Heb. 1. 3. *Chriſtus* καθαρίζει *conſcientiam ab operibus Mortuis*, Heb. 9. 14. *Hoc eſt, ipſo Socino Interprete, à reatu & pœna, pœnæque timore conſcientiam liberat*, Id. cap. 10.

2 Ἁμαρτία λέγεται, τὸ ὑπὲρ ἁμαρτιῶν θῦμα, ὡς καὶ ὁ προφήτης, ἁμαρτίας λαὸς μὴ φάγοντες, τουτέστι τὰ ὑπὲρ ἁμαρτιῶν θύματα, Oecum. in Loc.

3 *Hoc autem loquendi genere* ἀπολυτροῦν τὰς παραβάσεις, *aut Latine, culpas, delicta, crimina redimere, non tantum ſignificari cauſam moventem ad liberandum, ſed talem etiam, quæ compenſationem aut ſatisfactionem includat, manifeſtum eſt. Nullum adfert locum Socinus aut ſacri aut profani Scriptoris, ubi redimere peccata, offenſas, aliud quidpiam ab eo quod diximus, deſignet*, Grot. De Satisf. Chriſt cap. 8. p. 158.

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of the whole world, Jo. 3. 16. by which phraſe is meant *Genus Humanum*, all mankind: under which are comprehended all meere men of whatſoever Age, Sex, or Condition: *wiſe or fooliſh, Infants as well as perſons of riper years, men and women*: all theſe making up, and being parts of the World: God by giving his Son, and clothing him in our nature, having given an inſtance of his ſuperlative Love, not only to this or that particular man, this or that ſort of men, (tho ſome particular perſons have a more eminent and peculiar ſhare in it than others; to whom the benefits of Chriſts coming, in the concluſion is only applyed; but that is for other reaſons not needful here to be mentioned) but *to all mankind*, who ſtood in need of him, and without whom they muſt univerſally, and inevitably have periſhed.

Hence he is ſaid *to have ſuffered for us*, indefinitely, 1 Pet. 2. 21. *To have born our Sins in his body on the Tree*, (*i. e.* He bore the puniſhment of them on the Croſs,) *That we being dead unto Sin, ſhould Live unto Righteouſneſs*, v. 24. *To have died for Sinners*, Rom. 5. 8. who by *being Sinners*, were *likewiſe Enemies*, and therefore wanted a reconciliation, which was purchaſed by his death, v. 10. *He gave his life a Ranſom for many*, Mat. 20. 28. *Mark* 10. 45. πολλοι being here to be interpreted in the ſame ſenſe, as it is uſed by the Apoſt. *Rom.* 5. 19. where it is put for πάντες, as was formerly obſerved. But if theſe Phraſes do not ſeem full enough, the Scripture furniſhes us with others more punctual and expreſs, aſſuring us that *Chriſt dyed for all* collectively, 2. Cor. 5. 14. *Gave himſelf a Ranſom for all*, 1 Tim. 2. 6. *That he taſted death for every man*, Heb. 2. 9. And in one word, *That he is the propitiation for the Sins of the whole World*, 1 Jo. 2. 2.

From theſe two premiſſes thus laid down, this concluſion muſt neceſſarily and unavoidably be inferred, *viz.* That *all the World*, all Mankind, and every individual perſon, were Sinners, under the diſpleaſure of God, and the condemnation of the Law, and as ſuch were looked upon, and eſteemed by God, *Antecedently to his Decree of ſending his Son into the World*; who for that reaſon came into it, to make a reconciliation of

them all; to reſtore them to the favour of God, which by their Sins they had forfeited. Indeed this reconciliation is not available to all; but this ariſes from their non-performance of the Conditions, required to entitle them to the actual participation of it: and tho we muſt acknowledge that the *application of pardon*, as well as the *purchaſe of it*, is performed by Chriſt; yet it is not done in the ſame way, and by the ſame means, the latter, *viz.* the purchaſe of reconciliation requiring ſomething to be done on Chriſts part, the former, *viz.* the Application of it, requiring certain conditions on ours: the one being the effect of *Chriſts Prieſtly*, as the other is of his *Regal Office*; which are perpetually confounded by the *Socinians*.

Now againſt all this, which hath bin plainly deduced out of the Scriptures, the *Socinians* on the other ſide with great vehemence contend, that Chriſt was not ſent into the World, to reconcile it; That is, as we have ſtated it, to purchaſe the favour of God, and remiſſion of Sins for Mankind. And that for theſe two Reaſons, 1*ſt*, Becauſe, *all Mankind* were not Sinners, and conſequently ſtood in no need of pardon and reconciliation. *Adam* hurt none but himſelf by his diſobedience; *the Maſs* as deſcending from him, was not *tainted and leaven'd* with any infection: Men being now born into the world, as *Adam* was at firſt Created, in a *State of Innocence*. So that there was no need to redeem ſuch from the puniſhment of the Law, who were not liable to it upon the account of their own actual Sins, and therefore not liable at all. And this is the caſe of all Infants, and was, or at leaſt might be the caſe of ſeveral adult perſons if we believe theſe men.

2*dly*, Tho all men had bin *Sinners* (as they who committed actual Sins certainly were) yet there was [1] no need of Chriſts

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1 *Cauſam impulſivam in ſalute noſtra nullam excogitare poteris, præter puram Dei liberalitatem & clementiam*, Socin. de Chr. Serv. par. 2. cap. 25. *Hinc patet, non Deum fuiſſe hominibus inimicum, cum Chriſtum filium ſuum ad eos mitteret: proinde nec Deum fuiſſe hominibus per Chriſtum placatum, ſed Deum potius homines ſibi plataſſe per Chriſtum, adeo ut in hunc finem etiam eum voluerit eſſ propitiationem,*

Chriſts coming to reconcile them to God; who was not angry with men for their iniquities, nor provoked thereby to ſhew any marks of his diſpleaſure towards them. There being no ſuch Attribute in God as *vindictive juſtice*, (which is a quality fit only for paſſionate and revengeful men) which either inclined him to puniſh, or hindred him to pardon them without a *compenſation* made for the wrongs and injuries done to his Authority, by the violation of his Laws. In ſhort, the only obſtacle of reconciliation was on mens ſide, if they would but forſake their Sins for the future, what was paſt ſhould make no breach of kindneſs between them. He was ſo far from denying them *his favour*, that he courted *their friendſhip*; and tho he were the perſon injured, yet he deſired no other *compenſation* but that they would lay aſide their enmity; and, in one word, he would be abundantly *ſatisfied*, if they would vouchſafe to be reconciled to him.

If you enquire what reaſons then there were that moved God to ſend Chriſt into the World, they will tell you there were ſeveral. And among others they inſtance principally in theſe three following. Firſt, this was done in a *gracious condeſcention* to the follies and weakneſs of mankind, and particularly with relation to one impious and ſuperſtitious cuſtome, which had long, and in a manner univerſally prevailed in the world before Chriſts coming into it. For ſo it was, that thoſe perſons who had in their life time bin renowned for their valour, or had otherways bin uſeful and ſerviceable to mankind; after their Death were uſually *con-*

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propitiationem, quo penitus eſſe certi poſſent de gratia ſua, & peccatorum remiſſione, Slichting. in Epiſt. ad Colloſſ. Cap. 1. v. 20. *Videmus hic non Deum mundo, ſed mundum Deo fuiſſe infenſum & inimicum cum Chriſtus moreretur; proinde per mortem Chriſti non id eſſe actum, ut Deus mundo, ſed ut mundus Deo reconciliaretur. Neque enim utrinque fit reconciliatio, ubi una pars alterius partis amicitiam omnibus modis, & maximis etiam impendiis ambit. Quod Deus fecit, qui mundum ſic illo tempore diligebat, ut filium ſuum unigenitum pro eo daret,* Idem in cap. 5. Epiſt. ad Rom. v. 10. *Docet hic locus quam ſit alienam à vero, Deum humano generi iratum à Chriſto fuiſſe placatum, & hominibus reconciliatum. Contra ſe res habet; nempe Deum homines ſibi iratos placaſſe, & reconciliare per Chriſtum & Apoſtolos omnibus modis conatum fuiſſe.* Id. in 2. Ep. ad Cor. cap. 5. v. 20.

ſecrated, and placed in Heaven, and there advanced to the dignity of a kind of *inferior Gods*: to whom their ſurviving friends or ſubjects betook themſelves for patronage, and implored likewiſe their *Mediation, and interceſſion* with the ſuperior dieties.

Now in compliance with theſe [1] *extravagant deſires and apprehenſions*: God thought fit to ſend an excellent man into the world, eminent for his virtues, and renowned for the admirable and divine works, which he wrought for the good and benefit of men: him being delivered up to Death, God raiſed from the Dead, exalted him to Heaven, placed him at his right hand, and there appointed him to be a perpetual Advocate and Interceſſor for us.

2*dly*, Foraſmuch as it had bin a general uſage amongſt moſt nations, to *confirm all Covenants*, and publick Leagues eſpecially, by the death of ſome Beaſt, the ſhedding of whoſe blood was looked upon to be a *ratification* of what the parties had mutually conſented and agreed to: In complyance therefore [2] with this ancient and venerable practice, God having thought fit to eſtabliſh a new Covenant of Grace and Mercy with mankind, and therein to give them the promiſe of pardon of Sin, and eternal life; (*which as theſe men tell us he had*

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1 *Nullam in rem magis prona & proclivia ſunt, ſemperque fuerunt hominum ingenia, quam ut homines vita functos, quorum eximia aliqua virtus dum viverent enituit, aut enituiſſe credita eſt, in cœlis collocent: & ex iis patronos ac opitulatores cœleſtes ſibi faciant, quorum opem implorent, & ad quos magna cum religione confugiant. Hoc Deus ipſe fecit in Chriſto, hominum tanto deſiderio ac ſaluti gratificaturus. Quis Chriſto fuit virtute ac ſanctitate & divinis operibus conſpectior? Hunc morte affectum in vitam revocavit, dominum & ſervatorem noſtrum conſtituit, hunc à nobis adiri, coli, & invocari voluit.* Slichting. Com. in Epiſt ad Rom. cap. 1. v. 25.

2 *Tertia ratio qua Chriſtus ipſe novum fœdus confirmavit, eſt ejus acerbiſſima mors, ſanguiniſque fuſio. Quodvis fœdus olim ſanguine, id eſt, mactatione alicujus pecudis ſanciebatur, ad indicandum ac conteſtandum, quod quiſquis fœdus illud violaverit, perinde ſit morti afficiendus, atque illud pecus. Chriſtus novum fœdus non ſanguine hircorum, ſed ſuo pretioſiſſimo ſanguine obſignavit.* Wolzog. Proleg. in Nov. Teſt. p. 1. *Cætera fœdera cæſo Animali aliquo, ſanciri & ſanguine ejus confirmari ſolerent: & ipſum fœdus antiquum, ſanguine fuerat initiatum ac ſtabilitum: Quare cum ſanguis Chriſti Novi fœderis doctrinam confirmet, potuit morti Chriſti adſcribi fœderis ſanctio.* Crel. Reſp. ad Lib. Hu. Grotii de Satisf. cap. 1.

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never done before) in order to afford them all the aſſurance imaginable, that he deſigned to make it good; and withall to lay an *obligation*[1] *upon himſelfe*, that he might not (*whatſoever unforeſeen accidents ſhould happen*,) ſtart and recede from his promiſe; he was pleaſed to ratify this Covenant likewiſe with blood: but not with that of Calves and Goats, but with the blood of Chriſt himſelf who was the firſt publiſher of it: by a new and unheard of way, *the Herald* himſelf was content to be the *Sacrifice*, to lay down his own life, and thereby confirm the pardon which he had proclaimed.

Laſtly, God having thought fit (for *divers weighty reaſons*, as might juſtly be imagined) or rather for *no reaſon*[2] *at all*, if you believe the *Socinians*, but only for his own pleaſure, to inſtitute certain Sacrifices among the Jews, for the expiation of Sin, (for of this practice among other nations, tho it had in a manner univerſally prevailed from the firſt Ages of the world, the Socinians take no notice) he at length grew weary of his own Inſtitution, chiefly becauſe he found it extremely deficient, and unable to accompliſh ſeveral noble ends and purpoſes, which were highly requiſite, and indeed neceſſary to be obtained. And theſe were eſpecially three, in which the *weakneſs and imbecillity* of the Jewiſh Sacrifices, as they tell us, was very remarkable.

For firſt,[3] they could only procure or rather *declare pardon*,

1 *Vis atque efficacia Mortis Chriſti tanta erat, ut etiam Deum, ſi forte eum promiſſionis ſuæ pœniteret, movere atque impellere poſſet, ne promiſſum ſuum reſcinderet, ſed quod pollicitus eſſet, reipſa præſtaret*, Crell. de Cauſis Mortis Chriſti, p. 613. *Hic revera finis ac ſcopus fuit, cur Deus Morte Chriſti ſe nobis obligare voluerit*, &c. Ibid.

2 *Rectum enim & æquum eſt ut ſi noſtra ſcelera à Deo nobis condonari volumus aliquam obedientiam præſtemus: Cum igitur Deus Sacrificiorum iſtam obedientiam à populo, ſi is à peccatis illis liberari vellet, omnino requireret, & cuicunque eam obedientiam præſtanti eorum peccatorum veniam largiretur: ſacrificia ipſa, ita Deo pro benignitate ſua ſtatuente, peccata expiaſſe dici non injuria poſſunt.* Socin. de Ch. Serv. p. 2. cap. 11. & cap. 20. Idem. Præ. Th. cap. 22, 23. *Sanguinis fuſio ſub veteri teſtamento non movebat Deum ad peccata remittenda, ſed fuit cauſa media, ſeu cauſa ſine qua non remiſſionis.* Crell.

3 *Quod ad ipſum Sacrificium attinet, quod in eo ſolenni feſto fiebat, dico illud graviora peccata quæ ex animi malitia perpetrata eſſent, non expiaſſe, neque pro illis*

don, for Sins of *ignorance and infirmity*, but could make no expiation for greater Sins of *preſumtion and againſt knowledge*. 2*dly*, They could only expiate the legal pollution, but could not purge the Conſcience, or take away the inward Guilt, which did ſtain and defile the Soul. And therefore were only available to ſave the Criminal from a *temporal puniſhment*, but could not preſerve him from [1] *eternal death*, which was the puniſhment due to greater Crimes. 3*dly*, Tho they were [2] effectual to make an atonement for paſt Sins, yet they had no force or efficacy to free men *from the Guilt*, and much leſs to deliver them from the *dominion of Sin for the future*, being utterly unable to withdraw them from their evil courſes, and to prevent their ſinning for the time to come. Therefore to ſupply all theſe defects, and once for all to have one general expiation for the ſins of all mankind; he thought fit to abrogate the Jewiſh Sacrifices, and to ſubſtitute that of Chriſt in their room, *who by one oblation of himſelf, might purchaſe eternal redemption for us.*

Now in reference to theſe ſeveral *Socinian hypotheſes*, we muſt acknowledge that they are very artificially contrived by them, in order to impoſe upon weak and unwary Readers, who may be apt at the ſame time to ſwallow down truth and falſehood, which are here (*in order to amuſe men and divert*

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oblatum fuiſſe, ſed pro iis tantum quæ ignorantiæ appellari poſſunt. Manifeſtum eſt, pontificem non pro omnibus peccatis, ſed pro ignorantiis & erroribus ex infirmitate admiſſis ſacrificaſſe. Socin. Lib. citat. cap. 12.

1 *Ab æternæ mortis pœna victimæ illæ ſub lege adeo neminem liberarunt, ut ne temporariæ quidem morti, ſeu capitis ſupplicio quenquam exinnere potuerint; alias quaſdam leniores hujus vitæ pœnas aut incommoda tollebant.* Crell. Comment. in Heb. cap. 9. v. 14.

2 *Vetus fœdus non vacavit culpa, utpote quod vim non haberet populi in officio continendi, ut poſterius habuit, ex quo factum eſt, ut merito abolitum ſit, & in ejus locum ſuffectum aliud, quod mentibus humanis divinas leges indat, & cordibus eas ſcribat,* Socin. de Ch. Serv. p. 2. cap. 16. *Hoſtiæ illæ quæ offerebantur non ut quis peccare deſineret, ſed ut à peccatorum pœna liberaretur. Quas ſublatas fuiſſe Apoſtolus dicit, & in eorum locum Chriſti ſacrificium ſubſtitutum.* Ibid. vid. Crell. Comment. in Heb. cap. 8. v. 9. *Ab earum victimarum imperfectione colligit Autor eas Deo non placuiſſe, & aliquando abrogari debuiſſe, adeoque per Sacrificium Chriſti abrogatas eſſe,* Id. in cap. 9. v. 25.

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them from the conſideration of the true ends of our Saviour's coming into the World) very ſpecioufly and with great cunning, twiſted and joyned together. And tho they all deſerve and muſt have a particular conſideration, yet at preſent I ſhall only make my remarks upon the firſt of them, and wave the conſideration of the other two, till I come to diſcourſe of the *Death and Sufferings of Chriſt*, at which time they will more conveniently be conſidered.

As to the firſt therefore of theſe Hypotheſes, tho we muſt with infinite ſatisfaction and thankfulneſs acknowledge the Mediation of our bleſſed Savior now in Heaven, who is ſat down at the right hand of his Father, *where he ever lives to make interceſſion for us*, yet we can by no means admit of this *Socinian* Account of it, and that chiefly for theſe 3 Reaſons.

1. Becauſe it ſeems to be a great diſparagement to the *Chriſtian inſtitution*, to derive the admirable contrivance for the Salvation of Mankind, from the *fooliſh and abſurd* apprehenſions of men, and the wicked and ſuperſtitious cuſtoms conſequent upon them; we cannot but with all due reverence reflect upon the infinite *condeſcenſion of God* in his dealings with men; whereby he is pleaſed to paſs by their weakneſſes, to excuſe their follies, to accomodate himſelf to their weak and ſhallow conceptions, in the diſcoveries which he is pleaſed to make of himſelf. But I doubt whether it may be warrantably affirmed, that in any of his Religious *Inſtitutions* he hath accomodated himſelf to their fooliſh and wicked Imaginations.

Perhaps againſt this it may be objected, that many of the Ceremonies and Rites preſcribed to the Jews by Gods own appointment, were ſuch, as for ſome Ages before had bin *practiced in the Heathen World*; ſeveral of which in complyance with the *weakneſs and paſſions* of that perverſe people, he thought fit to adopt into his own ſervice and worſhip. To which I Anſ. That admitting this to be true, (which yet moſt Learned men will not allow to be ſo,) it will not come up to the point; unleſs it can be farther proved, that thoſe ancient rites practiſed by the Heathens were in themſelves unlawful and impious, and that God in complyance with the Apprehenſions

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of the Jews about ſuch profane practices, preſcribed ſomething of the like nature to be performed by them; This being the caſe of the mediation of *Hero's* and *Demi-Gods* among the Heathens; which was a profane and Idolatrous practice, highly diſhonourable to God, repugnant to Piety, and ſuch as had almoſt baniſhed all juſt notions of God, and all the right way of worſhiping him out of the World. No doubt God might have made choice of any innocent, and much more any ancient and laudable rites and uſages, (tho they had bin abuſed to ſuperſtitious purpoſes) and have incorporated them into his own Religion and Worſhip. But to ſay that he inſtituted any thing as a part of his own ſervice, in complyance with any cuſtom in its own nature Impious, I think cannot be affirmed, without a great and dangerous reflection upon the *holyneſs and righteouſneſs of God*[1]. Add to this, that it ſeems to be no ordinary diſparagement to his wiſdom; which, as the Scriptures aſſure us, hath bin ſo admirably diſplayed in the methods found out for our Salvation, that Men and Angels *are juſtly aſtoniſhed, and ſtand amazed in the Contemplation of it.*

But according to this *Socinian Hypotheſis*, it amounts to no more than this, that God having reſolved to put an end to a fooliſh and ſuperſtitious cuſtome which had too long bin practiſed, inſtead of thoſe Demi Gods which the *fancy and fears of ſuperſtitious men* had conſecrated, he did ſubſtitute another eminently good and virtuous perſon in their room, to whom they might lawfully make their addreſſes, and whom for the future they might look upon to be their great *Patron and Advocate.* What is there in all this which may be thought to exceed the invention of a finite, or even an humane un-

1 And this is acknowledged by *Dr. Spencer*, who is the great promoter of this Opinion, *viz.* That many of the *Moſaick* Laws and Rites, were derived from the like inſtitutions and practices of the Heathens. *Cum Deus gentem ſanctam condere & collapſum numinis ſui cultum ad nitorem & puritatem priſtinam reſtituere ſtatuiſſet, ritus omnes* aut ſua natura corruptos; *aut impuris Dæmonis Orgiis ita conjunctos ut luſtrari non poterant, penitus abolevit; quicquid erat in cultu olim recepto* ἐξ πανῆς κοιμιαντος, *Deus è medio ſuſtulit; ritus autem innocuos, nullo vitio notatos, & gentium (forſan & patrum) antiquorum uſu cohoneſtatos, ipſe toleravit & legis ſuæ ſanctione cohoneſtavit.* Spen. De Leg. Hebr. Lib. 1. Cap. 10.

derſtanding?

derſtanding. We know what things of this nature have bin invented, and practiſed in the Church of *Rome*; and yet there is none of us, I think, that ſtands in any great admiration either of the *wiſdome, or piety of the contrivance.*

2dly, Let it be granted, that God in condeſcention to the weakneſs of men, ſhould think fit to gratifie them in ſome of their abſurd and impious apprehenſions, (which yet I think can hardly be allowed, without derogating from the *purity and perfection* of the Chriſtian Inſtitution, which is admirably calculated *for the extirpation* of all fooliſh, and ſuperſtitious notions, and deſires out of the minds of men, but by no meanes deſigned to *cheriſh and comply* with them) yet we cannot without great impiety affirm, that God would encourage them in any *ſinful practices*: but rather would divert their inclinations upon fit and proper objects. Since they muſt have *a mediator*, he would ſubſtitute a *lawful one*, to whom they might *ſafely and warrantably* make their addreſſes and ſupplications; and ſo by his mighty power overrule the deſires of men, and *bring good out of their evil Intentions.*

But ſo he hath not done in this caſe, according to the *Socinians*; but by placing *one man* in the roome of others, hath only *exchanged* the Idolatry, but hath not *prevented* the practice of it: for to give divine worſhip to *a creature*, according to the Scriptures, is downright Idolatry. To ſay that Chriſt was an extraordinary, or if you pleaſe *a divine man*, will not alter the caſe. This may make it a more refined and excuſable Idolatry; but Idolatry it is ſtill. For tho Chriſt hath, as the *Socinians* tell us, *Infinitely* the advantage of other men; yet being but a man, he muſt come *infinitely* ſhort of the divine perfections: and therefore divine worſhip and adoration cannot be payd to him, without a bold and *Sacrilegious Invaſion* of that right, which God claims as his ſole prerogative; and which he hath ſaid, *nay which he hath ſworn, he will not give to another.*

Laſtly, admit theſe deſires in men were *innocent*, and the practice conſequent to it, not only *blameleſs but commendable*, yet this account of *Sclichtingius* were not to be admitted, be-

cauſe it ſtints and limits the efficacy of Chriſts death and interceſſion, to certain times and perſons; which yet the Scripture aſſures us was of that extent, as to reach *all Ages*, and *all Men* that have bin in the World.

If therefore Chriſt was ſent into the world in condeſcention to the weakneſs, and in complyance with the apprehenſions and practices of men, in the worſhip and mediation of *Heroes and Demi-Gods*: it muſt from hence follow, that theſe apprehenſions, and theſe practices, were *Antecedent* to the purpoſe and decree of God, to ſend his ſon into the world; it being an undoubted truth, that whatever is the *cauſe*, or the *occaſion* of any purpoſe or inſtitution, muſt in order of nature be *Antecedent* to that inſtitution. And if ſo, then all thoſe who lived before theſe *Idolatrous practices*, grew common and univerſal, foraſmuch as they lived before the coming of Chriſt was decreed, or perhaps ſo much as thought of, neither were, nor indeed could be regarded by God in that Decree; and conſequently had no ſhare in the benefits of Chriſts coming, nor did partake in any of thoſe ends which were accompliſhed by it.

Now how many *Years*, or perhaps *Ages paſt*, and conſequently how many thouſands, or myriades of men lived and dyed, before this Idolatrous practice *began*, and much more before it *prevailed* in the world, is impoſſible to determine. But be the number of the men what it will, this is certain; that none of them were, or could be regarded by God the Father, when he took the reſolution of ſending his ſon into the world, if this were the occaſion or cauſe of it. Now this plainly contradicts the Scriptures, which aſſure us (as was ſaid before) that God gave his ſon, for the *ſake of the whole World*, and every individual member of the ſame. I know that this inference which I have made, with relation to thoſe perſons who lived and dyed before this practice of Idolatry prevail'd, is eſteemed a matter of no ill conſequence in the opinion of a *Socinian*, and therefore that they will not be afraid to own it: but on the other hand they earneſtly contend for it, as for an undoubted, and important truth; that

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the virtue of Chriſts ſacrifice had no [1] *retroſpect*; that it did affect no ſinners who lived before him, becauſe it neither could, nor was deſign'd to expiate any ſins, but thoſe that were committed after his appearance among men. But I hope others will have more honorable apprehenſions of the virtue and dignity of *Chriſts ſacrifice*, in which their own *particular ſafety* and that of the *whole world* is wrapped up.

Perhaps it will be ſaid, that the *Socinians* were indeed miſtaken, in making the end of Chriſts coming to be in complyance with *one or two* fooliſh apprehenſions of men, and to prevent the ill practices that were occaſioned thereby: But that the [2] *Remonſt.* have hit the mark, when they tell us, that the true reaſon of Chriſts taking our nature upon him, and in it dying for us, was to make a reconciliation for all the *actual ſins* of men; to purchaſe pardon both for the perſonal ſin and diſobedience of *Adam*, and likewiſe for all the ſins that ſhould afterwards be committed by his poſterity to the end of the world; To which I Anſ. That the *Rem.* by excluding *Original Guilt*, highly derogate from the *perfection and dignity* of that redemption wrought by our bleſſed Savior; and fall in with that dangerous error of the *Socinians* now mentioned, *viz.* of *ſtinting the efficacy* of Chriſts death, not indeed to *certain times*; (for to give them their due, they do not with the *Socinians*, make the doctrine of our Salvation by Chriſt a novel inſtitution, but acknowledge it to be as old as the world, and that the promiſe of a Savior was made to our firſt Parents immediately after the fall) but however they limit the efficacy of it to *certain perſons*; and thereby overthrow the *univerſality of that redemption*, which at other times they would be thought earneſtly to contend for.

For firſt, all *Adult perſons* who in any Age of the world,

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1 Socin. de Chriſto Serv. cap. 26.

2 *Cauſa vel occaſio hujus redemptionis fuit miſeria, in quam humanum genus totum, liberima & ultronea Legum divinarum tranſgreſſione, ſemetipſum præcipitaverat.* Epiſcop. Lib. 4. Sect. 5. cap. 1. de Redemptione. Limb. Th. Chriſt. Lib. 3. cap. 1.

lived without the commiſſion of *actual Sin*, had no need of this redemption. You will ſay there were none ſuch, all *having ſinned and come ſhort of the Glory of God.* I know the Scriptures ſay ſo, and give us the reaſon of that aſſertion. The [1] *Socinians* are of another Opinion, and ſo were the [2] *Pelagians* of old; and ſome of them have inſtanced in *Abel* and *Enoch* in the old world, who were perfect men, having never contracted any Guilt, by the commiſſion of any one actual ſin. It will be ſaid the *Rem.* forſake them in this Opinion. They do ſo indeed, but in this they ſeem not to act ſo agreeably to their own principles. For overthrowing the *reaſon* of the Scripture affirmation, which *concludes all under ſin*; they make it a *contingent truth*; ſuch as depends upon the ſpontaneous, and therefore uncertain motions of mens Free will: and conſequently when they ſay all men are Sinners, it amounts to no more than this; *it hath bin ſo, and may be ſo; but it might, and may be otherwiſe.*

For what is it according to them that ſhould be the certain and neceſſary cauſe of ſin in Adult perſons; whereby being *inevitably* involved in Guilt, they ſtand in any *abſolute need* of the redemption of Chriſt? Firſt, is the decree of God the cauſe of ſin, which thereby becomes neceſſary? μὴ γένοιτο; God forbid: they and we abhor the thoughts of any ſuch thing. *2dly*, Is it the *corruption of their natures*, tranſmitted from *Adam*, whereby men are born into the world with ſuch neceſſary propenſions to evil, and ſuch a diſability to perform any ſaving good, that they cannot by their own natural ſtrength avoid falling into many, and thoſe grievous ſins? No ſuch matter: *Adam* by his firſt diſobedience did not contract a *diſability* to perform his own duty, neither did he tranſmit any ſuch *impotence and depravation* of nature to his poſterity. *3dly* Then,

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1 *Quilibet homo, ubi ad eam ætatem pervenerit ut rationis uſum habeat, ſi nulla mala inſtitutione aut uſu corruptus fuerit, poſſet ſi plane vellet, nullum ex iis peccatis committere, quæ cum ipſa ratione pugnant, eique per ſe omnino adverſantur.* Socin. ad Object. Cuteni Reſp.

2 Apud Aug. Lib. de Natura Cap. 37. Et apud Hieron. Lib. 1. Dialog. contra Pelag.

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The cauſe of this miſery and guilt which hath overtaken the whole world, is mens own *Free will.* [1] If ſo, then men had even as good be without this freedome, as make all this ſtir and buſtle in vindication of it: for it ſeems it doth as effectually, and inevitably involve men in guilt and miſery, as if their natures had really bin *depraved.* Perhaps it will be ſaid, that all men, even ſince the *Fall*, are ſtill left poſſeſſed of a *natural power and dominion* over their own actions; which is ſo neceſſary to the will in all its operations, as being an eſſential property of it, that it cannot be ſeparated from it: and therefore, that tho all men do actually ſin, yet they are not *neceſſarily and unavoidably* lyable to it; it is purely a *contingent matter*, as being the reſult and conſequence of their own freedome and choice.

I Anſ. if ſo, then the redemption purchaſed by Chriſt, was not *abſolutely neceſſary* for mankind; but only *Hypothetically*, upon ſuppoſition that men would ſin; which muſt not neceſſarily be ſuppoſed, it being as was ſaid before but an arbitrary and contingent matter. It is true Chriſt *de facto* is the *Savior* of all men; but there was *no neceſſity* that it ſhould be ſo. They might have *ſaved* themſelves the trouble of making application to Chriſt, and have gone to Heaven without him. I confeſs this was the caſe of *Adam*, if he had preſerved his Innocence, he would have ſtood in no need of a *Redeemer.* But to ſay the like of any of his *poſterity* ſince the the Fall, is boldly to contradict the *plain declarations* of the Goſpel, and to alter the whole *Oeconomy* of mans Salvation as it is laid down there; whereby we are aſſured, that there is no way now of coming to Heaven, but by the *Merits and Mediation* of Chriſt; all the paſſages to happyneſs being now ſhut up, except that, by and thro our bleſſed Savior, *who is the way, the Truth, and the Life.*

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1 *Ex his patet fontem ſive cauſam unde miſeria hæc in univerſum Genus humanum profluit, eſſe ſuam propriam cujuſque hominis culpam, ſive potius liberrimam hominis voluntatem, quia impoſſibile eſt ut homo aut peccati reus fiat abſque propria voluntate ſua libera, aut pœnæ ſive miſeriæ proprie dictæ abſque culpa ſua, eaque vincibili aut evitabili,* Epiſcop. Lib. ſupra cit. Cap. 2.

If it ſhall be farther ſaid, that tho men are poſſeſſed of ſuch a natural power as we have hitherto bin diſcourſing of, yet that in this *ſtate of things*, all circumſtances conſidered, it is *Impoſſible* for men to avoid ſinning; Then I Reply, that this can amount to no leſs than a plain contradiction; *viz.* that no man *could avoid* doing of that, which yet he had a *natural power* to forbear doing. On the other hand, to ſay that tho every man *could*, yet that no man ever *did*, or *ever will* avoid ſinning; beſides, that it leaves the Salvation of men by the mediation of Chriſt, an arbitrary matter, as was ſaid before; It leads us into that great abſurdity (as ſome men would account it) of aſſerting a *power* planted in the nature of man by God himſelf *to no purpoſe*; a power to do that which every man is *obliged* to do, and which no man *ever did*, or *ever will* do to the end of the World.

But let the caſe of Adult perſons be what it will, This is certain, that as this matter is ſtated by *Epiſcop.* and his followers, all Infants, [1] who dye before they arrive at the uſe of Reaſon, and therefore, before they are capable of committing Actual ſin, are thereby excluded from having any ſhare in the *Redemption* purchaſed by Chriſt, becauſe they ſtood in no need of it. And hereby they effectually deſtroy that *univerſal Redemption*, (of which at other times they would be eſteemed the great Patrons and Champions) in excluding by a modeſt computation, at leaſt a tenth part of mankind from partaking in the benefits of it: beſides all Fools, who never had the uſe of Reaſon, which muſt increaſe the number. It may therefore be asked, what becomes of all thoſe Infants who dye before the commiſſion of actual Sin? Are they all *damned*? That were an Impious and uncharitable imagination; it being not only inconſiſtent with the *Mercy* of God, but repugnant to his

1 *Hanc miſeriam univerſalem facit ſcriptura, ſic ut totum Genus humanum involvat*, id eſt, *omnes omnino ac ſingulos homines, ſupple, in quibus miſeria iſta tanquam juſta pœna locum habere poteſt. Infantes ergo, qua tales, ut: & fatuos, amentes, inſanos, aut rationis & voluntatis liberæ uſu deſtitutos, ſub iis comprehenſos nolumus*, Id. Ibid.

Juſtice,

Juſtice, ſo ſeverely, and without any reaſon, to puniſh thoſe who were *abſolutely* pure and innocent. On the other hand, may we be ſo charitable as to ſay they are all ſaved? if ſo, then here we have a *new Goſpel*, a new method of Salvation found out, without reſpect to Chriſt, which the Scriptures have given us no account of; but have declared the quite contrary, *viz.* That there is *no Salvation in any other*, or by any other way and means; *that there is no other name under heaven given among men whereby they may be ſaved*, Act. 4. 12. but only his, *who is the reſurrection and the life*, Jo. 11. 25. *The door by whom we muſt enter in, if we expect to be ſaved*, Jo. 10. 9. and in ſhort, *That none can come to the Father but by him*, Jo. 14. 6.

But it may be ſaid, men may be partakers of the benefits of Chriſts death, and be ſaved by him, tho they are not Sinners. For Chriſt by dying for us purchaſed not only *pardon of Sin*, but likewiſe *eternal Life*. The former benefit Infants ſtand in no *need of*, and therefore are not partakers of it, foraſmuch as they are neither born with *Original Guilt*, nor have committed any *Actual Sin*. But the *Latter* they obtain by Chriſt, who therefore in that ſenſe may be ſaid to be their Savior, and Redeemer. For tho their own *innocence* exempts them from puniſhment, and therefore places them beyond the need of *pardon and reconciliation*; yet it gives them no title to the Kingdom of Heaven, which is the ſole fruit and purchaſe of Chriſts death. So [1] *Pelagius* and his Diſciples ſtated this matter of old, followed herein [2] by *Epiſcopius* and *Limburg*; only

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1 *Scripſit dudum vir ſanctus & eloquens, Epiſcopus Auguſtinus, ad Marcellinum duos libros de Infantibus baptizandis, contra hæreſin veſtram, per quam vultis aſſerere, babtizari Infantes, non in remiſſionem peccatorum, ſed in regnum cœlorum; juxta illud quod Scriptum eſt in Evangelio, niſi quis renatus fuerit ex aqua & ſpiritu ſancto, non poteſt intrare in regnum cœlorum*, Hieron. Lib. 3. Adverſ. Pelag. prope finem. *Secundum Pelagium Hæreticum iſta dicitis, parvulis baptiſmum neceſſarium, non propter remiſſionem peccatorum, ſed tantummodo propter regnum cœlorum. Datis enim eis extra regnum Dei locum ſalutis & vitæ eternæ, etiamſi non fuerint baptizati*, Aug. Lib. 1. contra duas Pelagii Epiſt. Cap. 22.

2 *Infantium qui in ætate Infantili moriuntur alia eſt ratio: nullius enim peccati proprie dicti rei ſunt. Morte tamen quam à primo parente Adamo hæreditariam*

only with this difference, that whereas the *Pelagians* thought that there was a kinde of middle ſtate between Heaven and Hell, in which Infants who dyed without Baptiſme were lodged, and that others to whom the benefit of Chriſts Death by that Sacrament was applyed, were thereby made capable, and after death actually tranſlated into the Kingdome of Heaven: The *Rem.* are of opinion, that Infants dying before the uſe of Reaſon, muſt have continued for ever under the dominion of Death, had not Chriſt delivered them from it, and thereby made them capable of eternal life.

So that in ſhort, tho it ſhould be acknowledged that all *Adult perſons* are actually ſinners, and therefore want *pardon and reconciliation*; yet according to them, Infants ſtand in no need of *a Savior* upon that account, there being in this ſenſe, no Minors, *no Babes in Chriſt*. Now this Opinion of the *Pelagians* and *Rem.* is plainly repugnant to the expreſs words, and to the whole Tenor, and deſign of the Goſpel; which informs us that Chriſt is the Savior of none but ſinners. This being the reaſon of his name, why he was called *Jeſus* a Savior, as we have it aſſigned by the Angel that appeared to *Joſeph* 1 Math. 21. *For he ſhall ſave his people from their Sins. They who were whole had no need of* this divine *Phyſician*, who came for the ſake of the *Sick and Infirm*; and was ſent *not to call the Righteous but ſinners to Repentance*, Math. 9. 13. for this reaſon *he was made fleſh*, Jo. 1. 14. Or, *was made partaker of fleſh and blood*, as other men are, that in it he might dy for us, *and thro death deſtroy him that had the power of death, that is the Devil*, Heb. 2. 14. And that we may not think that any were partakers of this benefit, that is, reſcued from the dominion of Death and the Empire of the Devil, who were not firſt redeemed from the Guilt of Sin: In the 16 and 17 ver. the Apoſtle tells us, *that he took upon him an humane nature*, (ſtyled

riam trahunt, detimentur; è qua non niſi per Chriſtum redemptorem liberari poſſunt, ſine cujus interventu æternum in morte ut maneant neceſſum foret, ut ita conſtet omnes homines, nemine excepto, indigere Redemptore, Limb. Lib. 3. Cap. 1. Sect. 14. Epiſcop. Lib. 4. de Redemp. Cap. 1.

there

there *the ſeed of Abraham*, becauſe he had it by propagation from *Abraham*, from whom as to the fleſh he was deſcended,) that in it he might be capable of executing the Office of a Prieſt, and thereby *make reconciliation for the ſins of the People*. And what he ſaith here, he repeats again (tho in other words, yet to the ſame purpoſe) Heb. 9. 26. *That Chriſt now in the end of the world hath appeared*, and the end of this apppearance was, that he might *put away ſin by the Sacrifice of himſelf*.

For the ſame reaſon, when God deſigned to ſupply the defects of the Jewiſh Sacrifices, and to put an end to them, by a more noble one which was typifyed and repreſented by them; he ſent his ſon into the world, cloathing him in our nature, having *prepared and fitted a Body for him*, to this very purpoſe, that in it he might be capable of being a Sacrifice; and by this oblation of himſelf once for all, make one general atonement and expiation for the ſins of the whole world, *Heb.* 10. 5. 10. For having made one complete ſufficient Sacrifice for ſins, *he hath perfected for ever them that are ſanctified*, Heb. 10. 14. *Having obtained eternal Redemption for us*, Heb. 9. 12. Thus if you enquire why this *Lamb of God* came into the world; *Jo. Baptiſt* will tell us that it was *to take away the ſins of it*, Jo. 1. 29. If you put the queſtion, why he *ſhed his blood*; he himſelf will return the Anſwer, *that it was for the remiſſion of ſins*, Mat. 27 28.

It is true indeed, he has by his death purchaſed for us more than pardon, *viz.* eternal life. But then I ſay none ſhall be finally *ſaved* by Chriſt, in the next world, who were not firſt *pardoned* by him in this, this being the firſt ſtep to that great Salvation, and the firſt degree of it.

In ſhort, I ſuppoſe it will be granted by all, that none can be admitted into Heaven, but thoſe who are in favor with God; but according to the tenor of the Goſpel, none can be admitted to his favor but thoſe for whom *Chriſt dyed*; Chriſt dyed for none *but ſinners*, *who was manifeſted to take away our ſins*, 1 Jo. 3. 5. *He came into the world to ſave ſinners*, 1 Tim. 1. 15. None elſe wanted his coming, or were regarded by him when he undertook this errand, any more then the Angels;

for as he himſelf aſſures us (and he ſure beſt knew the reaſon of his own undertakings) *He came to ſeek and ſave only that which was loſt*, Luke 19. 10. Therefore to bring both parts of the Argument together, thoſe who are no ſinners, either muſt not be admitted into Heaven, or, they muſt come thither ſome other way than by the aſſiſtance and mediation of Chriſt; which is plainly to give us a *New Goſpel*, a New method of Salvation, different from that which the Old Goſpel of Chriſt hath revealed to us. And ſo I come to conſider, the ſecond thing propoſed to be enquired into, *viz.* the *way and means*, whereby Chriſt procured that Reconciliation which was the end of his coming into the world; and this we are informed was by his *death and ſufferings*.

That we may underſtand this matter aright, we muſt know that the Scripture every where ſets forth the anger and diſpleaſure of God againſt ſin and ſinners, as in very plain, ſo likewiſe in very Emphatical terms: repreſenting him as their *Enemy*, as one highly *provoked* and incenſed by their iniquities, and therefore reſolved to puniſh them, and thereby to vindicate his authority, and to reſcue it from the contempt caſt upon it by the violation of his Laws. Thus we are told, that ſin occaſions a *ſeparation and diviſion between God and us*; and that not only on mans part, as the *Socinians* ſtate this matter, as if the averſion were only on that ſide; but that it creates an averſation on Gods part againſt the ſinner. For before man offended he was in favor with God, but now ſin makes the breach. *Your iniquities have ſeparated between you and your God, and your ſins have hid his face from you*, Eſay. 59. 2. This is an Argument of his high diſpleaſure, he will not look upon the ſinner, but turns his face from him, as men uſe to do from an object that creates loathing and deteſtation.

And another Prophet aſſigns the reaſon of this averſion on Gods part, becauſe *He is a God of purer eyes than to behold iniquity*, Heb. 1. 13. Hence he is ſaid not only to hate the evil ways and doings of wicked men, but to abhor their perſons, and with high diſdain to reject even their *ſervices*, for the ſake of their *Sins*, Eſay. 1. 10. *&c.* And that we may not think,

that

that this denotes only the oppoſition that is between the righteouſneſs of God, and the impieties of men, which as the *Socin.* acknowledge are contrary indeed to his Holyneſs, and therefore do create a diſpleaſure in him, but yet without any intention to puniſh men for them; the Scriptures frequently put us in mind of another Attribute in God, viz. *his Juſtice*, whoſe proper buſineſs and office is to revenge the wrongs and injuries done to his Holyneſs, by them who live in oppoſition to it; which as we have elſewhere ſhewed (*part* 1. *p.* 28.) puts him into a ſtate of hoſtility againſt ſinners, and naturally inclines and moves him to puniſh them; tho the Egreſs of this juſtice in the actual infliction of puniſhment, may be ſubject to the determinations of his own will and pleaſure.

But to preclude all hopes of impunity from ſinners, God hath in his word, made a publick and ſolemn declaration of his pleaſure in this caſe; by annexing threatnings to the violation of his Laws, ſo that the Juſtice of God beſpeaks his *Inclination*, and his Law his *Intention* to puniſh ſinners. Indeed the Law of nature did ſo far inform men of the judgment of God, that they were convinced in their minds, that they who did things contrary to it *were worthy of Death*, Rom. 1. 31. But the revealed Law hath expreſsly and poſitively denounced death to the tranſgreſſors of it. *In the day thou eateſt thou ſhalt ſurely dye*, Gen. 2. 17. And that we may not think that this threatning concerned only the tranſgreſſion of the firſt Law given to *Adam* in Paradiſe, we find the ſame penalty annexed to the violation of all other Laws, *Curſed is he that confirmeth not all the words of the Law to do them*, Deut. 27. 26. or as the Apoſt. expreſſes it, *that continueth not in all things which are written in the book of the Law to do them*, Gal. 3. 10. Hence it is that all wicked men are ſaid to be obnoxious to the wrath of God, as ſoon as they are born, for by being born ſinners, and bringing *defiled natures* along with them into the world, they *become by nature Children of wrath*, Eph. 2. 3. And are much more ſo by their actual ſins; for while they go on in their *hardneſs and impenitence*, *they treaſure up*

to themſelves wrath againſt the day of wrath, Rom. 2. 5. and what is thus *revealed from Heaven againſt all unrighteouſneſs*, Rom. 1. 18. is particularly denounced as the doome of Infidelity: *He that believeth not on the Son hath not Life, but the wrath of God abideth on him*, Jo. 3. 36.

Againſt which the ſinner can have no reaſon to complain, becauſe he hath but the juſt fruits of his own doings, *The wages of ſin being Death*, Rom. 6. 23. *It being a moſt equal and righteous thing with God to render tribulation to ſinners*, 2 Theſ. 1. 6. Or as the ſame Apoſt. expreſſes this more fully in another place; *Indignation and wrath, tribulation and anguiſh upon every Soul of man that doth Evil*, (without any exception, or hopes of eſcape) *of the Jew firſt, and alſo of the Gentile*, Rom. 2. 8, 9.

From all which it is evident, that if we conſider God with relation to ſinners (and are willing to govern our apprehenſions of him by the plain declarations of the Scripture, and the diſcovery which he hath made of himſelf there, and not by our own fooliſh and abſurd imaginations) we muſt look upon him as one highly angry and diſpleaſed with wicked men, provoked to that degree as to be reſolved upon puniſhment; and every thing ſtanding in the way of the ſinner, to obſtruct the paſſages to favor and pardon, *viz.* The *Holyneſs of God*, his *Juſtice*, his *Laws*, his *Authority*, his *Honor*, his *Veracity*: ſo that let him look which way he will, there remains nothing for him, but *a fearfull looking for of judgment and fiery indignation to devour him as an adverſary* to his maker, Heb. 10. 27. And they that are Gods adverſaries, he will be ſure to be theirs with a witneſs, (the enmity being reciprocal) who claims vengeance as his prerogative; *it belongeth to me, I will recompenſe ſaith the Lord*, Heb. 10. 30. It muſt therefore undoubtedly be a *fearful thing to fall into his hands*: but how can the ſinner poſſibly avoid it? the Law hath peremptorily threatned death to the tranſgreſſors of it, *thou ſhalt ſurely dye*; and *we have all ſinned and come ſhort of the glory of God; there being none righteous, no not one*, Rom. 3. 10. What method now can be thought of to ſecure the ſinner from that

that condemnation, which the Law hath threatned, and his ſins have deſerved. We are *all become guilty before God*, and guilt is an obligation to puniſhment, and puniſhed we muſt be, except we can think of ſome way to cancel that obligation. In ſhort God is Angry, his Juſtice is provoked, and we ſhall certainly feel the terrible effects of his diſpleaſure, except we can find out ſome expedient, to pacify his wrath, to ſatisfy his juſtice, and thereby to purchaſe his favor, and reconcile God and us together. But neither men nor Angels could have contrived any ſuch method, as the wiſdom of God hath found out, and which the Scriptures have revealed to us; which inform us that Gods anger is appeaſed, reconciliation and pardon purchaſed, but purchaſed at a dear rate, *viz.* by the death and ſufferings of the ſon of God. So ſaith the Apoſt. *we are reconciled to God by the death of his ſon*, Rom. 5. 10. And becauſe Chriſt by dying ſhed his blood for us, we find the Scriptures aſcribing a peculiar efficacy to this blood, in order to procure the favor of God, and remiſſion of ſins for us. This is called *the Blood of the New Teſtament which was ſhed for the remiſſion of ſins*, Math. 26. 28. *We have redemption through his Blood, the forgiveneſs of Sins*, Eph. 1. 7. *God hath ſet forth Chriſt to be a propitiation*, but it is *through Faith in his Blood*, Rom. 3. 25. *We are juſtified by his Blood*, Rom. 5. 9. *Which cleanſeth us from all Sins*, 1 Jo. 1. 7. *We have redemption through his Blood*, Col. 1. 14. *The Church of God* is ſaid to be *the purchaſe of his Blood*, Act. 20. 28. And in one word, *He hath waſhed us from our Sins in his own Blood*, Rev. 1. 5. *Quæ toties repetita manifeſte oſtendunt, proprium aliquem ac peculiarem effectum huic morti ac ſanguini tribuendum*, as *Grot.* rightly obſerves, *de Satisf. p.* 13. All which being ſo often repeated, evidently ſhews, that ſome more than ordinary virtue and energy belongs to the Death of Chriſt, whereby it hath a peculiar influence in order to procure the *pardon of our Sins*, and the *Juſtification of our Perſons*: and withal being ſo frequently inculcated by the Apoſtles upon all occaſions, again and again, it muſt farther be an evident argument, that it is a matter of great and high importance, foraſmuch as our pre-

ſent peace, and our future happyneſs abſolutely depend upon it.

But now if it ſhall be farther asked, how the blood of Chriſt comes to be of that peculiar force, as thus to purchaſe pardon and reconciliation for Mankind; I Anſ. the reaſon of it is, becauſe our bleſſed Savior, by dying and ſhedding his blood, underwent that [1] *puniſhment*, and ſubmitted to that *condemnation*, which our ſins had otherwiſe rendred us inevitably obnoxious to: and this being in it ſelf a *ſufficient compenſation* made to the juſtice of God, for the affronts and injuries offer'd to his Authority by the violation of his Laws; and likewiſe being *accepted* of by him as ſuch; it muſt from hence neceſſarily and naturally be effectual, to procure for us pardon and impunity. Now this being a matter of great conſequence, upon which the whole ſtreſs of the controverſy between us and our Adverſaries leans and reſts; I ſhall a little farther enlarge upon it, and endeavor to make out theſe two things. 1*ſt*, That Chriſt dyed *for our ſakes*, and that not only as it ſignifies, for our benefit and advantage, but in *our roome and ſtead*. 2*dly*, That his Death, was in it ſelf a ſufficient compenſation to the Juſtice of God, and accepted of by him for ſuch.

Firſt, That Chriſt dyed for us are the plain words of Scripture, *he gave himſelf for us*, Gal. 2. 20. Eph. 5. 25. *he dyed for us*, 1 Theſ. 5. 10, *he dyed for all*, 2 Cor. 5. 14, 15. And this not only in general for our good, but he *was delivered up for our offences*, Rom. 4. 25. *he dyed for our Sins*, 1 Cor. 15. 3. So to the ſame purpoſe, and for the ſame reaſon, he is ſaid *to dye for the ungodly*, Rom. 5. 6. And it is mentioned as the great inſtance of Gods love to us, that *whilſt we were yet ſinners Chriſt dyed for us*, ver. 10. of the ſame Chap. All which phraſes of dying for ſins, and ſinners, plainly denote to us, that ſin in thoſe places is not to be conſidered as *the final*, but as the *impulſive and meritorious* cauſe of Chriſts death.

And this is ſo evident, that even *Socinus* himſelf and his followers, notwithſtanding the many ſhifts and cavils uſed by them to avoid the conviction of this truth, are yet, whether

1 I do not mean exactly *Idem*, the very ſame puniſhment, but that which was equivalent.

they

they will or no forced to acknowledge, *viz.* That the death of Chriſt was neceſſary, not only for the deſtruction of the dominion of ſin, but likewiſe for removal of the guilt of it: upon which account, they are willing to call it an [1] *expiatory Sacrifice*, and allow that Chriſt by his death did expiate our ſins, not only as expiation ſignifies the withdrawing men from *the practice*, but likewiſe as it denotes the *pardon of ſin.* And now one would think that we were pretty near an agreement, and that a fair and calme debating of theſe matters in diſpute, might bring us to ſuch a right underſtanding of one another, that in a ſhort time we might hope to ſee that happy hour in which Chriſtians and Socinians ſhall be united both in judgment and affection: *a bleſſed Harmony*, which many wiſe and moderate men, have both earneſtly deſired, and long ſince projected. But I am ſorry that I muſt be forced to inform the Reader, that he cannot ſafely rely upon the good words and *ſeemingly orthodox expreſſions* of a *Socinian*: for notwithſtanding that openneſs and freedom, which ſometimes this ſort of men, when it is for their purpoſe, will ſeem to uſe; yet for the moſt part it is joyned with that obſtinate reſervedneſs, that unmoveable adherence to their old and beloved errors; that when an innocent well meaning man lays hold on their conceſſions, and thinks he may ſafely rely upon them, all upon a ſuddain he finds himſelf diſappointed: for by the help of a diſtinction, or ſome new, and never before heard of explication, they preſently diſengage themſelves, and leave the perſon who depends upon them under confuſion and ſurprize: like a man who catches at a handful of ſmoak, the faſter he cloſes his hand, the ſooner it ſlides thro his fingers, and when he thinks he holds it, he holds it not. Let the Reader peruſe what follows, and then let him judg whether this be ſo or no.

The Learned *Grot.* in that often mentioned, but never ſufficiently commended Treatiſe *de Satisf. ch.* 10. *p.* 182. gives us this ſtate of the difference between *Socinus* and the Church of

[1] *Mortem Chriſti ſacrificium & quidem expiatorium eſſe fatemur,* Crell. contra Grot. de Satisf. cap. 10. vid. Socin. de Chr. Serv. lib 2. cap. 13.

Chriſt,

Chriſt, concerning the *virtue and efficacy* of the death of Chriſt, *viz.* [1] That according to *Socin.* the expiation made by Chriſt, *primarily* and properly reſpects *future ſins*: becauſe his death, which is the great confirmation of the new Covenant, by begetting faith in us, (*viz.* that God will be as good as his word in granting pardon to the penitent, according to the tenor of that Covenant) doth thereby help to withdraw us from the practice of Sin: but as to *Sins paſt*, it reſpects them only *ſecundarily and remotely*; for as much as this expiation is not properly converſant about *God*, but about our *ſelves*: that is, in few words, God is not *moved* by the death of Chriſt to *beſtow* pardon of ſin, but we by repentance and amendment of life, which in ſome remote ſenſe is the effect of that death, are thereby *fitted and made capable* of receiving it.

[2] *Crellius* comes not long after, and in an artificial and elaborate diſcourſe undertakes the defence of his maſter, and therein tells the Reader, that *Grotius* doth not rightly repreſent the Opinion of *Socinus*, nor conſequently fairly ſtate the queſtion between them. For *Socinus* acknowledges, and ſo do his followers, if you believe him, that the Sacrifice of Chriſt hath a peculiar force, not only to withdraw men from the *practice of future*, but likewiſe to *procure pardon for paſt ſins*. And this it doth three ways. Firſt, by *declaring pardon* for paſt Sins. Secondly, By giving us a *right and title* to it, and thereby *moving and obliging* God to grant it. Laſtly, by an *actual applica-*

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1 *Diſſenſus breviter explicabitur, ſi dicamus, juxta Socinum expiationis effectum primo ac proprie verſari circa peccata futura, quia fidem ingenerando mors Chriſti nos à peccatis abſtrahit: quoad peccata præterita non niſi ſecundario; & eatenus quoque omnem hanc actionem circa nos verſari, non circa Deum, hoc eſt, Deum non moveri ad remittendum, ſed nos parari ad accipiendam remiſſionem, per vitæ ſcil. emendationem*, Grot.

2 Reſp. ad cap 10. lib. H. Gr. de Satisf. *Sacrificii Chriſti vis ad peccatorum noſtrorum expiationem pertinens, duplex eſt; altera, eaque potior & ſacrificiorum magis propria, quam Grotius in Socini ſententia explicanda omiſit, eſt, qua peccatorum omnium, non tantum futurorum, ſed & præteritorum, qualiacunque & quantacunque ſint, reatum ac pœnas tollit; idque partim declarando, & jus ad eam rem nobis concedendo, partim actu ipſo divina ſupplicia tollendo. Altera ea eſt, quam Grotius attingit, quod fidem nobis ingenerat, & nos in futurum à peccatis arcet ac revocat.*

tion,

tion, our bleſſed Savior conferring and beſtowing pardon upon Sinners, by virtue of that power and authority with which he is now inveſted in Heaven, and which was given him as the reward of his obedience and ſufferings. All this at firſt view, (as one might be apt to think) would amount to a pretty handſome acknowledgment of this great truth; they ſeeming to expreſs themſelves *roundly and fully*, and to come up to the point: but when we come more narrowly to examin particulars, and to make thoſe deductions and defalcations, which theſe men by explaining and limiting their own aſſertions, think reaſonable to be allowed; the ſum total of theſe particulars, when they come to be caſt up, will be found to amount to one *large, round, empty inſignificant Cypher*.

For firſt the *declaration* of pardon, is not the *procuring* of it, neither is it of any force to do ſo. If Chriſts death did no more, then it is certain that remiſſion of ſins was purchaſed or procured ſome other way, as being antecedent to that declaration, which for that reaſon renders it impoſſible, that either it ſhould be the *occaſion*, or *the cauſe* of the pardon of ſin. But *2dly*, Chriſts death doth more, it gives us a *title* to pardon, and thereby *moves* God to beſtow it. But how is God *moved* by the death of Chriſt? was he thereby prevailed upon to do that, which otherwiſe he was *abſolutely averſe to*, or at leaſt what he had no *inclination* to do? no, [1] God was moſt willing and ready to grant pardon to all mankind. He was very far from being angry with ſinners; and as in this ſenſe he was not *moved to diſpleaſure* by their impietys, ſo he wanted *no other motive*, but his own mercy and compaſſion to render him propitious to them. Well, but tho his own goodneſs might *incline him* to grant, yet there might be ſomething ſtill

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1 *Animadvertendum eſt cum Socinus negat Chriſtum Deum moviſſe morte ſua ad peccatorum veniam nobis concedendam, eum, movendi vocem in magis propria & perfecta ſignificatione accipere; ita ut notet, eum, cujus voluntas vel in contrarium propendeat, vel ſaltem ad rem aliquam per ſeipſam non eſt prona, nec eam ſua ſponte deſideret, impellere ut aliquid velit, decernat ac faciat*, Crell. contra Grot. cap. 8.

wanting to induce him to *promiſe pardon*, and thereby to bring the ſinner as within a nearer view, ſo likewiſe to give him greater hopes of it. No ſuch matter, He that looks for any *Cauſe* of [1] this purpoſe and decree of God to be gracious and kind to ſinners, beſides the *meere bounty and liberality* of God himſelf; employs his time and his enquiries to no purpoſe, and in the concluſion will find himſelf deceived. But however, the death of Chriſt is the great [2] *confirmation* of the *new Covenant*, which was ratifyed in his blood, and thereby it gives us a *greater and ſtronger title* to pardon then we had before. I Anſ. If we may ſuppoſe that God can *tye* himſelf by *promiſe*, then we muſt affirm, that he lay under an *obligation* to make it good, and this antecedently to Chriſts death. For the Goſpel, or the glad tidings of pardon and ſalvation was publiſhed by Chriſt in his life time. So that we can receive no *new or ſtronger right* to it by Chriſts dying, then we had before his death; all this being ſufficiently ſecured to us by the *promiſe of God* in the new Covenant; except we ſhould imagine (which ſure muſt be a very impious imagination) either that God had not *goodneſs and truth* enough to make good his promiſe, or that for ſome great and weighty reaſons, which he could not foreſee, he might be induced to *alter and change his purpoſe*. So ſometimes the *Socinians* will ſtate this matter, as we have formerly ſhewn.

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1 *Deus noſtri amore impulſus remiſſionem peccatorum jam olim decreverit, & per Chriſtum ſponte ſua nobis obtulerit, & Chriſtum ad illius ſpem in animis noſtris defigendam, & eam reipſa implendam in mortem tradiderit, atque ingenti præmio ad eam ſuſcipiendam impulerit; ita ut res hæc ipſi Deo maxima ex parte ſit adſcribenda; & multo magis ipſe Chriſtum ad eam præſtandam moverit, quam Chriſtus conditionis ullius præſtatione ipſum, ad peccatorum remiſſionem nobis largiendam*, Id. Ibid. *Cauſam impulſivam in ſalute noſtra nullam excogitare poteris præter puram Dei liberalitatem & clementiam*, Socin. de Ch. Serv. p. 2. cap. 25.

2 *Chriſtus primo lætiſſimum nuncium de remiſſione omnium peccatorum attulit, ac novum fœdus cum humano genere pepigit, in quo ſe Deus his verbis obligavit*, ero propitius iniquitatibus eorum, &c. *quod fœdus ut eſſet tanto validius, proprii filii ſui ſanguine obſignavit*, Wolzog. Comment. in 1. cap. Math. v. 21. vid. Crell. de cauſis Mortis Chr.

But

But [1] *Crellius*, who chiefly inſiſts on this way, being ſenſible that it caſts too great and ſcandalous a reflection on the *wiſdome and veracity of God*; to mollify this matter tells us, that this ratification of the new Covenant by the death of Chriſt, doth not make the promiſe of God more *ſure in it ſelf*, but only gives *us the greater aſſurance* of the performance of it: as the *Council of God tho immutable in it ſelf, yet may be confirmed by his Oath, that thereby the heirs of promiſe might have more abundant conſolation, and lay the faſter hold upon the hope ſet before them*, Heb. 6. 17, 18. Be it ſo; then from hence it neceſſarily follows, that the death of Chriſt is of *no force in it ſelf* to prevail with God to grant the pardon of ſin, only it gives us the *greater hopes* that he will grant it, and therefore the efficacy of it, *non verſatur circa Deum*, as *Grotius* before rightly ſtated this matter, *ſed circa homines*; doth not properly reſpect *God*, but *our ſelves*. But ſtill I do not know how to get over this point; the death of Chriſt according to the *Socinians* was *a neceſſary condition* of pardon, [2] nay it was not, *qualiſcunque conditio*, an ordinary trivial condition, ſuch as were the ſin offerings under the Law, but it was an inſtance of ſo

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1 *Veruntamen fieri poterat ut efficacia illa reſpectu Dei revera opus non eſſet, quia nim. Deus ipſe illo amore, gratia ac miſericordia qua impulſus fuerat ad remiſſionem peccatorum nobis decernendam, ſatis moveatur ad eam nobis reipſa præſtandam, nec unquam iſtius vel decreti vel promiſſi ſui ipſum pœniteat. Opus nihilominus fuit, ut iſtam efficaciam mors Chriſti haberet; quia nimirum ſpei noſtræ multum intererat, eam vim morti Chriſti ineſſe. Et* paulo poſt, *Deus revera eo ſpectavit, non ut ſibi ipſi velati obſtaculum poneret, quo minus aliquando voluntatem mutaret, & promiſſa ſua reſcindere prohiberetur; ſed ut nos firmum ſpei noſtræ de remiſſione peccatorum obtinendæ fundamentum haberemus.* Crell. ibid. & Comment. in Epiſt. ad Heb. cap. 9. v. 14.

2 *Neque enim mors Chriſti ad remiſſionem peccatorum intervenit, tanquam nuda quædam conditio, aut res ad alterum tantum qui remiſſionem reipſa præſtet, aliqua ratione ad id impellendum comparata: ſed potiſſimum tanquam vera cauſa efficiens, quæ* vi ſua *remiſſionem peccatorum nobis à Deo decretam præſtat, &* Efficacia ſua *eorum vim, quam ad nos damnandos, & divinis ſuppliciis obnoxios reddendos habent, extinguit ac delet,* Crell. Contra Grot. cap. 10. *Ad hoc obtinendum ſanguis à Chriſto fuſus, non qualiſcunque conditio fuit, ſed cum tam arduum virtutis ac obedientiæ, Deoque gratum contineat opus, ex natura quoque ſua vim habuit ad pariendam nobis conſcientiæ Emundationem,* Id. Comment. in Epiſt. ad Hebr. cap. 9. v. 14.

profound an obedience and ſubmiſſion to his fathers will, and thereby ſo *grateful and acceptable* to God, that he was thereby prevailed upon, to part with all *that right* which he had to puniſh ſinners: nay the death of Chriſt, *ex natura ſua*, in its own nature, is of that virtue as to *purge the Conſcience* from the guilt of ſin; and at the ſame time that it *confirms and ſtrengthens* the new Covenant, it ſo *weakens and enervates* the force of ſin, that it leaves it no power to *Condemn us*; and thereby diſarms it of all its *ſtrength*, and conſequently of all its *Terrors*.

Theſe things are ſo often mentioned, and ſo much inſiſted upon by theſe men, that one would think it were impoſſible, but that they muſt believe the death of Chriſt to have ſome *extraordinary force and efficacy*, in order to procure the remiſſion of ſins. And yet it is as plain and certain as words can make it; that they do not believe it to have *any virtue at all*, either to purchaſe for us the favour of God, or to *work in us any of thoſe conditions*, *viz.* Faith and Repentance, which are neceſſary to entitle us to it. It neither *moves* God to *promiſe* forgiveneſs, nor *obliges him* to *perform* his promiſe; it cannot either withdraw us from the *practiſe*, nor ſecure us from the *puniſhment of ſin*; It neither *procures* pardon, nor *confers it*; and is onely a *bare condition* antecedent to his Exaltation into Heaven, where they ſay he is endued with all power to forgive ſins. In a word, the death of Chriſt, nakedly *conſidered in it ſelf*, is but a *dead inſignificant thing*, of no force nor efficacy, till it be, as it were *animated and enlivened* by his Reſurrection.

For firſt, as to what concerns God, [1] *Socinus* tells us, that nothing can procure from him the *expiation of ſin*, but onely his own mercy and beneficence. That whatever elſe is done towards this expiation, *non Deum ſed nos reſpiciunt*, the very words of *Grotius* as he ſtated this matter out of *Socin.* who one would think ſhould beſt know his own meaning. Then as to the *blood*

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1. *Expiatio non ante facta fuerit expiatio, quam Chriſtus in Cœlis aſſumptus ſit. Ex parte Dei nihil nobis expiationem comparare poteſt, niſi ipſius pura miſericordia & beneficentia: & quæ pro peccatis expiandis fiunt, non Deum, ſed nos reſpiciunt: vel quia ad divinam liberalitatem amplectendam nos movent, vel quia ipſius divinæ liberalitatis effectus inde ad nos manat.* Socin. de Chr. Serv. p. 2. cap. 21.

of

of Chriſt, notwithſtanding the high Elogies and commendations which they ſometimes give us of it: *viz.* that it is the *blood of the Covenant*, and the great *Confirmation* of the promiſes of pardon contained there. [1] *Slicht.* will inform us, that it will not become us to ſay, that God is *bound or obliged*, and conſequently moved to forgive ſins by the blood and death of his Son: *He is obliged, becauſe he is pleas'd to oblige himſelf, and no otherwiſe.* 3*dly*, As to the *Conditions* requiſite to entitle us to pardon: tho' *Crell.* will confidently aſſure us, that the *Expiation of ſin* is juſtly to be aſcrib'd to the death of Chriſt, becauſe it produces and effects in us thoſe qualifications, *viz.* Faith and Repentance, upon which the pardon of ſin is neceſſarily entailed; yet, when you come to enquire, *what efficacy* the death of Chriſt hath, in order to work in us thoſe beforementioned Graces; Why truly then it muſt be acknowledg'd, that it hath onely a *remote and an occaſional vertue*; *viz.* as it is antecedent to his *exaltation* into Heaven, and the *glory* which he hath received there; which do contain very weighty and powerful motives to perſwade us to repent and believe the Goſpel: but as for the *death* of Chriſt, according to them it helps to produce thoſe good effects, not by any proper direct influence, but as a condition, requiſitite indeed, *quoad ordinis anteceſſum*, but not otherwiſe; foraſmuch as Chriſt muſt firſt die, before he could riſe from the dead, and aſcend into Heaven. At this rate the *Redemption of the world* might as truly and properly be aſcribed to the *Birth of Chriſt*, as it is to his death: it being as abſolutely neceſſary

1. *Non eſt ut dicas Deum morte ac ſanguine filii obſtringi ac obligari, & conſequenter moveri Deum ad remittenda peccata, obſtringitur enim & movetur, quia ipſe obſtringi & moveri voluit*, Slicht. Comment. in Rom. Cap. 5. v. 10.

2. *Liquet ſanguinem Chriſti hactenus peccata noſtra vim expiandi habere, quatenus ejus fuſionem conſecuta eſt ipſius Chriſti in Cœlis oblatio, quæ conſequi haud quaquam potuiſſet, niſi Chriſtus ſanguinem ſuum prius fudiſſet. Et quatenus ſanguis fuderis eſt, maximam vim a conſecuta reſurrectione & gloria accepit: mors enim Chriſti reſurrectione & ejus gloria quaſi animatur; ac tum demum quod ingentes fuut illius vires agnoſcimus*, Crell. in cap. 9. ad Hebr. v. 14. *Mors quamvis ſine ea expiatio contingere non poſſet, minus tamen quam utrumvis eorum* (de reſurrectione & ad dextram Dei ſeſſione loquitur) *in expiandis peccatis per ſe revera pollet, tantum abeſt, ut per eam expiatio plene peracta fuerit.* Socin. de Chr. Serv. lib. & cap. ſupra citat. vid. Catech. Rac. de proph. Ch. Munere cap. 8.

that

that he ſhould be *born* before he could *dye*, as that he ſhould *dye* before he could *riſe and aſcend* into Heaven, and preſent himſelf to his Father there.

But how comes it then to paſs, that the Scripture ſpeaks in ſuch lofty and magnificent terms, of the *dignity and energy* of Chriſts blood? *viz.* that we are *Juſtified*, *Redeemed*, *Puriſied*, *Saved* by his blood. How comes it to lay ſo great a ſtreſs upon the *croſs of Chriſt*, as that the Goſpel ſhould from thence be ſtyled the *doctrine of the croſs*, 1 Cor. 1. 18. and that the knowledge and belief of it, ſhould be of that excellence and uſefulneſs, that St. *Paul* ſhould *deſire to know nothing but Jeſus Chriſt and him crucified*? 1 Cor. 2. 2.

Why, all this you muſt know is not true in *ſtrictneſs and propriety* of ſpeaking, and therefore muſt be taken *ſano ſenſu*, and interpreted to a ſound and warrantable meaning by *Trope and Metaphor*: and ſo at length, by perverting the plain, obvious, natural conſtruction of the words of Scripture, and accomodating them to their own meaning, by their *forced and figurative* explications, theſe men have (as much as in them lyes) turned the Goſpel of Chriſt into a *meer fable*; and for ſuch, they have not been afraid to reproach and brand moſt of the *Myſteries of our Religion*, and particularly thoſe two important Articles of it, treated of in theſe papers, concerning *Original ſin*, and the *Redemption of the world by the death and ſufferings of our Saviour*; which they have had the impudence to ſtyle humane inventions, abſurd and ſenſeleſs, nay, not only ſo, but impious and pernicious fables, ſuch as are repugnant to the honor of God, and deſtructive of the ſalvation of mens Souls.

But to return, perhaps it will be farther ſaid, whatever miſtakes the *Socinians* might be guilty of about the virtue and efficacy of *Chriſt's death*: yet ſo far at leaſt they are Orthodox, in that they aſcribe a *mighty virtue* to his *Sacrifice*, which according to them, doth not conſiſt in Chriſt's *offering up* of himſelf upon the Croſs; but in his *oblation and preſentation* of himſelf to his Father in Heaven, where *now he is endued with all power to forgive ſins*, and doth actually beſtow that forgiveneſs upon Sinners.

Well,

Well, be it ſo; Chriſt's Sacrifice now in Heaven is very powerful and operative; but how doth it exert its operations? in *moving or prevailing* with God to forgive men? No, there was no need of that, *viz.* of *inclining or perſwading* God to do that which he was *of himſelf diſpoſed*, nay, had long ſince decreed to do: ſo that there is nothing that Chriſt ſuffered or performed, either on Earth or in Heaven, that properly *reſpects God*. Nay, Chriſt was ſo far from *moving* his Father, [1] that God rather *moved and directed* him to do all that he did for the good and benefit of mankind.

However, tho' this ſacrifice be not converſant about God, yet it ſhews its efficacy, by having a *real proper influence* upon the pardon of ſin, I mean *paſt ſins*. But how doth this appear? hath it an *immediate influence*? doth pardon of ſin immediately follow upon this oblation? ſo one would think it did, as they ſometimes [2] expreſs themſelves. "For as the high Prieſt of old, "procured expiation of ſin, by the means of thoſe Sacrifices pre-"ſcribed under the Law, ſo that aſſoon as he had finiſhed his "oblation, the people without any more ado, were acquitted "and abſolved from their iniquities: ſo Chriſt by performing "what God the Father required of him, *viz.* by ſhedding his "blood, and then entring into the holy place, and preſenting that "blood to his Father; thereby procures, and we likewiſe thereby "obtain forgiveneſs and redemption.

But when you come farther to enquire into this matter, then it amounts only to this; [3] that Chriſt is endued with power

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1. *Apparet Deum gratia ſua impulſum ad juſtificationem nobis concedendam, adeo ut quicquid Chriſtus in hac parte fecit, id Deo auctore ac impulſore fecerit, non vero contra, Deus Chriſto auctore ac impulſore.* Crell. cont. Grot. de Satisf. cap. 1.

2. *Certum eſt Antiquum Pontificem, non alia ratione peccata populi expiaſſe, quam ea peragendo, quibus peractis, populus veniam peccatorum ſuorum jam a Deo ſponte decretam & promiſſam conſequebatur. Sic dicendum eſt, Chriſtum peccata noſtra expiaſſe; quia peregerit, quibus peractis, veniam delictorum noſtrorum jam a Deo ſponte decretam & promiſſam conſecuti ſumus.* Socin. ejuſd. lib. cap. 20. & præl. Th. c. 22.

3. *Chriſtus ex mortuis reſurgens, in Cœlum ingreſſus eſt, & ibi pro nobis ſeipſum Deo obtulit, & ex eo expiationis modus perfectus fuit, id eſt, id factum eſt, ut nos ad oblatam a Deo delictorum Condonationem amplectendam movemur; & Chriſtus nobis eam Condonationem reipſa largiendi poteſtatem habet. Ex quibus deinde ipſa expiatio, & a peccatorum pœnis vera liberatio perpetuo manat.* Idem cap. 21.

to

to forgive ſins; but that he doth not preſently and immediately confer this forgiveneſs, but firſt moves us to accept of, and to perform the conditions which are requiſite to *entitle us to it*; (which, as we ſaid before, were Faith and Repentance;) and then that abſolution and pardon ſucceeds thereupon. And if ſo, then as *Grotius* firſt ſtated this matter, the *Expiation* wrought by Chriſt, doth *primarily* and properly reſpect *future ſins*, and is but *mediately* and ſecundarily converſant about *paſt ſins*: for by begetting in us repentance and amendment, it *firſt* helps to withdraw us from the *practice of ſin*, and then confers upon us the *pardon of it*. And thus after many *windings and turnings*, when theſe men have ſufficiently *tyred*, and perhaps have made you *giddy*, with following them backward and forward, they at length bring you back to the very ſame place from whence you firſt ſtarted, and leave you juſt as wiſe and as well ſatisfied as they found you.

But whatever the *Socinians* ſay, or gainſay in this matter; it will become us to believe as the Church of God hitherto hath done; that the Death of Chriſt was a *proper and efficacious motive* to prevail with his Father, to pardon ſinners, who otherwiſe was reſolved to puniſh them. And this will plainly appear, from the conſideration of Chriſts death under thoſe two great notions, under which it is repreſented to us in the Scriptures, *viz.* as a *Sacrifice*, and as a *Puniſhment*. Firſt as a *Sacrifice*; for being a *Prieſt* he muſt have a *Sacrifice*, the nature of that Office requiring it. *For every High-prieſt taken from among men, is ordained for men in things pertaining unto God, that he may offer both gifts and ſacrifices for Sins*, Heb. 5. 1. Repeated again Heb. 8. 3. *Wherefore it is of neceſſity that this man alſo have ſomewhat to offer*: and that which he offered was himſelf, his whole humane nature, conſiſting of Soul and Body. His body was given him for this purpoſe: for when God deſigned to aboliſh the Legal Sacrifices, he ſubſtituted his Son in the room of them, and fitted and prepared for him a body, that in it he might be capable of dying, and therein to reſemble all other expiatory Sacrifices which were to be ſlain, *Wherefore when he cometh into the world he ſaith, ſacrifice and offering thou would-*

eſt

eſt not, but a Body haſt thou prepared me, Heb, 10. 5. Hereby, ſaith the Apoſtle, *He taketh away the firſt, that he may eſtabliſh the ſecond*, v. 9. That is, in the roome of Bulls and Goats he ſubſtituted the body of Chriſt, *We being to be ſanctified thro the offering of this body once for all*, v. 10.

Again, *his Soul* is ſaid to be *made an offering for ſin*, Iſa. 53. 10. And in ſhort, his whole humane nature, as compoſed of Soul and Body was this Sacrifice, and therefore he is ſaid *to give himſelf for us*, Eph. 5. 2. *Thro the eternal Spirit he offered up himſelf to God*, Heb. 9. 14. And *he hath appeared to take away ſin by the ſacrifice of himſelf*, v. 26. He offered up a *Sacrifice*, when *he offered up himſelf*, Heb. 7. 27. And in one word, *having by himſelf purged our ſins*, That is, having finiſhed that part of the Prieſtly Office, which conſiſted in offering ſacrifice, and having thereby made an expiation for Sin, and procured pardon for it; (for this purging of ſins is in Scripture aſcribed to the blood of Chriſt which was ſhed on the Croſs, as was ſhewed before) *He ſat down on the right hand of the Majeſty on High*, Heb. 1. 3. So that the purging of Sins, or the expiation of them which is the ſame thing, was firſt performed, before Chriſt aſcended into Heaven: which ſingle text will ſufficiently confute that Impious tenet of *Socin.* who makes Chriſt to be no *Prieſt*, nor conſequently to have offered any *Sacrifice*, till he came into Heaven, aud there preſented or made an oblation of himſelf to his father: which was ſo new and ſtrange an Opinion, as being never before heard of in the world, that ſome of his [1] friends were both ſurprized and highly offended with him for broaching it; tho ſince, this with the reſt of his Errors is greedily ſwallowed, and ſtiffly maintained by his followers.

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1 *Perlecto ſcripto tuo contra* Volanum *animadverti argumenta ejus ſatis accurate à te refutata, locaque ſcripturæ pleraque examinata ac elucidata: verum non ſine mœrore (ne quid gravius dicam) incidi inter legendum in quoddam paradoxon, ſcripturæ ſacræ contrarium, ac plane* horrendum, *dum Chriſtum in morte ſua ſive in cruce, ſacrificium obtuliſſe pernegas: miror quid tibi in mentem venerit ut tam confidenter, (ne quid aliud dicam) contra manifeſta ſacræ Scripturæ teſtimonia pugnare, contrariamque ſententiam tueri non timeas*, Epiſt. 1. Joh. Niemojov. ad Fauſt. Socin.

Thus Chriſt by dying for us was made a Sacrifice; and if we would know what the effect and conſequence of it was, this we cannot better do, then by conſidering the nature of thoſe Legal Sacrifices in uſe among the Jews, and the end of their inſtitution: and this we ſhall find was for the expiation of ſin; thereby to *move God* to beſtow pardon, by accepting of the life of the *Beaſt*, inſtead of that of *the ſinner*, which was forfeited to his Juſtice. The *Sin-offering* which the Prieſt offered, *made an atonement*, that is, pacifyed the Anger, and appeaſed the juſtice of God, *and then the ſin was forgiven*, ſee 5. Lev. 13. 16. 18. Numb. 15. 28. By which it appears that the *life of the beaſt* was offered in *Compenſation*, and as ſuch was accepted of by God, for the *life of the man*. And that here was a plain *ſurrogation* of one in the roome of the other, is from hence further evident, becauſe for ſome ſins God would not accept of any Sacrifice; as in the caſe of Murder, Adultery, Idolatry, *&c.* The reaſon of which was, becauſe having for ſuch crimes reſolved to have the life of the *offender himſelf*, he would admit of no *commutation*; nothing leſs than the death of the Malefactor himſelf, could, or ſhould ſatisfie offended juſtice.

Thus tho the ſhedding the blood of the Sacrifice could not *in all caſes* purchaſe remiſſion, yet in *no caſe* was remiſſion to be had without it, *Heb.* 9. 21. And when it was preſcribed, there the *life of the Beaſt* went for the *life of the criminal*, God putting one in the *room*, and accepting it in the *place* of the other. Thus ſaith God, *the blood is the life*, or the life is in the blood, *I have given it to you upon the Altar, to make an atonement for your Souls, for it is the blood that maketh an atonement for the Soul*, Lev. 17. 11. Why is the *blood* ſo particularly appointed to this purpoſe? why might not the Heart or Head do as well? we ſee God gives the reaſon; *the life is the blood*; and therefore *that* is the moſt proper to be given in exchange for the *Life* of the offender.

Thus we ſee what was the direct and proper effect of theſe legal Sacrifices, they made a *proper and true atonement* or *expiation for ſin*. They did not only *declare pardon*, and were ſo ſaid to expiate ſin, as *Socin.* ſometimes would have it; for it

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is plain that forgiveneſs was conſequent to the expiation, as in the places before mentioned, Lev. 5. *The Prieſt ſhall make an atonement, and then the ſin ſhall be forgiven.* 2*dly*, They could not expiate ſin, by withdrawing men from the practice of it: *it being impoſſible that the blood of Bulls and Goats* ſhould in this ſenſe *take away ſin*; as is acknowledged by theſe men. Therefore it remains that they did it by *moving God* to grant forgiveneſs; not indeed by their own innate virtue and efficacy, but by Gods preſcription and appointment; nor yet ſo by his appointment, as if they were only *bare conditions*, without any reſpect in the nature of the things themſelves, or tendency in them to procure pardon; no, they did it properly by way of *commutation*, not ſuch an one indeed as was an *equivalent* to the life of the man, yet however, ſuch as made an inferior ſort of compenſation, and was accepted of by God to that purpoſe.

Now what the Sacrifices of the old Law did but *imperfectly*, that the great Sacrifice of Chriſt upon the Croſs, did in *a more noble and eminent* manner accompliſh; of which all the other Sacrifices were but *types and ſhadows*. And therefore *herein* they muſt agree, *viz.* That as the Sin-offerings under the Law made an *atonement*, and thereby *moved God* to grant remiſſion of ſin; ſo muſt the Sacrifice of Chriſt, *appeaſe the diſpleaſure* of his Father, *ex irato placatum reddere*, and thereby *prevail* with him to pardon ſinners: but it muſt do this in a more noble and eminent manner, as we ſaid before, than did thoſe other ſin-offerings. For firſt, whereas the Sacrifices under the Law could only take off the *Legal or carnal pollution*; *the blood of Bulls and Goats by ſprinkling the unclean, could only ſanctifie to the purifying of the fleſh*, Heb. 9. 13. But *the blood of Chriſt* could and did remove the inward guilt, *and purge even the conſcience*, v. 14. where the word καθαριεῖ, when applyed to τὴν συνείδησιν, the Conſcience, muſt be interpreted in the ſame ſenſe, as are the words ἁγιάζει, and τῆς σαρκὸς καθαρότης, the ſanctifying and purifying of the fleſh, in the foregoing verſe; which plainly denote the taking away the *outward guilt or pollution*; (all guilt neceſſarily defiling men) even ſo the blood of Chriſt waſhes and cleanſes us from the *inward and ſpiritual guilt of ſin.*

And therefore 2*dly*, Whereas the Legal Sacrifices could only free the Criminal, from *a temporal*; the Sacrifice of Chriſt ſecures us from *eternal puniſhment*. Not but that the devout worſhippers under the Law, *accedente fide & pœnitentia*, if they brought faith and repentance along with them, when atonement was made, were likewiſe abſolved from the inward guilt, in the ſight of God, and from eternal death; but this, theſe Sacrifices did not effect *ſua vi*, nor *per ſe*; but only accidentally, *in the virtue*, and *by the efficacy* of the Sacrifice of Chriſt, which was repreſented by them.

3*dly*, The Sacrifices under the Law, could only make expiation for *paſt ſins*, but not *for future*: the reaſon of which was, that the life of the beaſt being by way of commutation given for the life of the man, (which was forfeited by ſome *particular ſin* which he had committed;) it was only accepted by God in that *particular caſe*; it not being in it ſelf, of equal value to the ſingle life of the man, which the Law then demanded for that ſingle ſin; and much leſs could it be an equal compenſation for all future violations of the Law, and the many forfeitures of the Criminals life, which muſt thereby be made. And therefore as men ſinned, the Sacrifices were to be repeated *toties quoties*: by new ſins, men contracted *new guilt*, and *a new obligation* to puniſhment, and that muſt be taken away by *a freſh Sacrifice*: but Chriſt by the Sacrifice of himſelf, hath made one perfect expiation for all ſins paſt, and to come, and thereby hath *perfected for ever them that are Sanctifyed*, Heb. 10. 14.

Therefore, when the *Socinians* ſay that the Jewiſh Sacrifices were imperfect, and that God ſubſtituted a more noble one, *viz.* That of his Son, in the room of them, for the accompliſhment of many excellent ends and purpoſes, which theſe other Sacrifices could not by reaſon of their imbecillity accompliſh; we acknowledge that they are ſo far in the right; but that which we find fault with them for, is,

Firſt, that they limit the efficacy of Chriſts death, and make it thereby to have its effect in the Expiation only of *ſome ſins*, and at *ſome times*. For by making the decree of ſending Chriſt into

into the world ſubſequent to the legal Sacrifices, and founded in the weakneſs and imperfection of them: they thereby neceſſarily confine the virtue and benefit of it, to thoſe onely who liv'd after his coming into the world. But we ſay, that Chriſt hath *obtained eternal Redemption for all mankind*, who were all ſaved by virtue of his meritorious ſufferings. *By means of his death Redemption was purchaſed for the tranſgreſſions which were under the firſt Teſtament*, 9. Heb. 15. And the Apoſtle doth irrefragably evince, that the virtue of his Sacrifice was not Temporary, as was that of the High Prieſt under the Law, but extended to all ages paſt, and to come; otherwiſe ſaith he, *He muſt have often ſuffered ſince the foundation of the world*, 9. Heb. 26. which way of arguing would have been of no force, had thoſe who lived before his coming, not wanted the benefit of his Sacrifice. But *now in the end of the world hath he appeared to put away ſin*, to remove the guilt of it, by virtue of that atonement which he hath made *by the ſacrifice of himſelf, who was manifeſted* indeed *in theſe laſt times, but fore-ordained before the foundation of the world*, 1 Pet. 1. 20. And what he undertook, to do ſo long ſince, was looked upon by God the Father as if it had really been done, and therefore exerted its force, and obtained its effect, before the *actual oblation* of himſelf upon the Croſs. Whoſoever were ſaved before, or under the Law, were ſaved by him, *who was the Lamb of God that took away the ſins of the world*, 1. Joh. 29. *And was ſlain from the foundation of it*, 13. Rev. 8. both in the acceptance of God, and his own voluntary undertaking; as alſo in all thoſe Sacrifices, which were types and figures of him, and in whom Jeſus Chriſt was ſet forth, and his death repreſented as it were to the eyes of the ſpectators.

Secondly, We find fault with the *Socinians* that they charge the *Jewiſh* Sacrifices with a weakneſs, of which they were not guilty; *viz.* as if they made atonement onely for ſome *leſſer ſins*, *viz.* of *ignorance and infirmity*; but could make no expiation for any *greater crimes of wilfulneſs, and againſt knowledge*. The contrary to which will appear to any one who hath leaſure to peruſe the ſixth Chapter of *Lev.* except we can think, that

that *lying and cheating, and ſtealing, and falſe ſwearing*, are Peccadilloes, ſins of leſſer conſequence; or that what is done with premeditation and deſign, may be called a ſin of ignorance. It is true indeed, that he who *ſinned preſumptuouſly*, and with a high hand, who went on boldly affronting the authority of God, and ſhewing no tokens of repentance, *was to be cut off from among his people*, 15. Numb. 30. but every ſin againſt knowledge is not to be accounted ſuch.

Beſides, it muſt be acknowledged indeed, that there are ſome ſins for which God would admit of no Sacrifice, ſuch were *Murder*, *Adultery*, *Idolatry*, &c. as was ſaid formerly; but the ground of this refuſal was not to be taken barely from the heinouſneſs of the crimes themſelves, but from other, and thoſe political reaſons: God dealing with the *Jews* whoſe *immediate Soveraign* he then was, as other Legiſlators and Governors do with their ſubjects; who ſometimes think fit to aſſign *capital puniſhments* to certain offences, and to accept of *ſmaller* for other crimes, *in themſelves* not leſs heinous, tho' perhaps adjudged not to be ſo prejudicial to the peace and welfare of the Civil Government, as the former. This is certain, in the firſt and original intention of the Law, *all open violations* of it, were to be puniſhed with death; but God thought fit for divers reaſons to relax the ſtrictneſs and ſeverity of his laws; and in ſome caſes to admit of a *Commutation*, and in others to refuſe it. Thus falſe ſwearing, tho' in it ſelf [1] a capital crime that deſerved death, as appears by the ſanction annexed to the third Commandment, *The Lord will not hold him guiltleſs that taketh his Name in vain*; yet in ſome caſes God was willing to admit of an expiation for it by Sacrifice, *Lev.* 6. but Adultery was to be puniſhed without mercy; and ſo was Idolatry, which among the *Jews* was *High treaſon* againſt the Majeſty of God: whereas in ſeveral Chriſtian ſtates, the like puniſhment of death

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1 *Non impunem vel impunitum dimittet*, Tirin. Caſtalio, &c. *eſt μειωσις plus intelligitur quam exprimitur. Non habebit inſontem, i. e. graviſſime punietur.* Riv. Tenoch. Grot. *non Innocentem habebit in die Judicii magni*, Targ. Jonath. vid. Pol. Synop.

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is not aſſigned to thoſe crimes, tho' not leſs heinous in themſelves, nor leſs diſpleaſing to God now than formerly.

Laſtly, That which we find fault with in the *Socinians*, and for which we have reaſon to conceive *a high*, as well as *juſt diſpleaſure* againſt them, is, that they mention the word *expiation*, when they ſpeak of the Sacrifice of Chriſt, but they mention it fraudulently and inſidiouſly, retaining the word, but denying and overthrowing the thing meant and intended by it. They, thereby meaning only our *Sanctification*, We, that *Atonement* whereby God is appeas'd, and made willing to pardon, and to be reconciled to Sinners. Nay, that *very virtue* which they aſcribe to the Sacrifice of Chriſt, to *Sanctifie*, by begetting Faith and Repentance in us, and thereby to render us capable of pardon, and which they ſeem ſo much to magnifie, when you come narrowly to examine it, will be found to be onely a remote and an occaſional virtue.

For let us conſider this Sacrifice in its largeſt notion, as it comprehends both *the death of Chriſt*, (which as they ſay) was onely preparatory to his Sacrifice; and his *actual oblation or preſentation* of himſelf to God the Father after his aſcent into Heaven: and let it likewiſe include, if you pleaſe, that large power and authority with which he is now inveſted, as the reward of his ſufferings; yet *none of theſe*, nor *all of them* put together, have any proper direct efficacy, to withdraw men from the practice of ſin, and thereby to *expiate* it in this ſenſe, as expiation denotes the *deſtruction of the power of ſin*. They onely furniſh us with good *motives and external* arguments, to perſwade and encourage us to repent and believe the Goſpel; but all this is done without any *internal operation* on the minds of men; and the whole is left to their own prudence and choice, without any [1] the leaſt aſſiſtance from the power or grace of Chriſt, either *exciting* or *diſpoſing*, or any other ways *enabling them*

1 *Nonne ad Credendum Evangelio, Spiritus ſancti interiore dono opus eſt? Reſp. Nullo modo. Nec enim in Scripturis ſacris legimus, cuique id conferri donum, niſi credenti Evangelio*, Catech Rac. de Proph. Chr. Munere. cap. 6. *Reſpondeo me in ſacris literis ſcriptum non invenire, Deum ex gratia ſua peccatorem ita vocare, ut det illi vivæ fidei ſpiritum: ſed invenio, Deum per verbum ſuum, omnes quibus id annunciatur, aut quavis alia ratione patefit, ad credendum Evangelio invitare, & conſequenter neminem ex iis eſſe qui credere nequeat*. Socin. de Fide & operibus p. 623.

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to repent, and thereby to render them capable of pardon. Chriſt by riſing from the dead, and aſcending into Heaven, did that, *unde*[1] *nos ad oblatam a Deo delictorum condonationem amplectendam movemur*, by which we are moved to embrace the pardon of ſin, as *Socinus* words it; but that we *actually* embrace it, this is owing to our *own inclinations*, and the voluntary determinations of our own will, without any aſſiſtance from the Grace or Spirit of Chriſt. From all which it muſt neceſſarily follow, that the expiation of ſin, is *primarily* and *immediately* to be aſcribed to a *mans own will*, and but *ſecundarily* and *remotely*; nay, but *contingently*, to Chriſt: for whatever he did or ſuffered, did but furniſh us with good motives, (as was ſaid before) but ſuch, as every man is left to his own liberty to accept or refuſe at his pleaſure.

But *2dly*. As the conſideration of Chriſts death under the notion of a Sacrifice, plainly makes it appear, that he did thereby move God to pardon ſinners, by appeaſing and reconciling him to them; ſo it will be farther evident, if we conſider it as a puniſhment, under which notion the Scriptures repreſent it to us. I cannot now inſiſt upon all thoſe places and paſſages of Scripture, by which this may be made out, and much leſs have I time to vindicate them from the forced interpretations and cavils of the *Socinians*, for this, I muſt refer the Reader to our Writers who have been engaged in this Controverſie, and particularly to the excellent *Grotius*, in his Learned Book *De Satisfactione*: Tho' I am ſorry to ſay it, that he hath in his Comments upon the Epiſtles, given up in a manner into the hands of the *Socinians*, all thoſe places which he had ſo nobly vindicated in that Treatiſe.

That Chriſts death was a *puniſhment*, will plainly appear to any unprejudiced Reader, from thoſe expreſſions in which his ſufferings are deſcribed by the Evangelical Prophet, in the 53. of his Propheſie, where he is ſaid to be *ſtricken, ſmitten of God, and afflicted*, ver. 4. The following words will inform us of the cauſe and reaſon of this ſevere uſage of God towards him; *he was wound-*

1 Socin. de Chriſt. Serv. p. 2. cap. 21. Catech. Racov. de Munere Chr. Sacerd.

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ed for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, &c. *all we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all,* ver. 5, 6. If our iniquities were laid upon, or imputed to him, it is no wonder if he felt the weight and burden of them. But the *Socinians* will ſay, 'tis true, he was afflicted for our ſins, that is, the end of his ſufferings was to *ſubdue the power,* and to withdraw us from the *practice of ſin.* I Anſ. the following words *ver.* 11. evince the contrary; *viz.* that our ſins were not the *final,* but *Impulſive and meritorious* cauſe of thoſe afflictions, and that chaſtiſement; for there it is ſaid, *my righteous ſervant ſhall juſtifie many, becauſe he ſhall bear their iniquities*; now to bear their iniquity is nothing elſe but to bear the puniſhment of their iniquity; ſo *Lam.* 5.7. *our fathers have ſinned, and we have born their iniquities,* That is, were puniſhed for them. And this is plain from the effect and conſequence of that bearing mens ſins; *viz.* that thereby they are juſtified, and acquitted from the guilt of them. Now Juſtification and Abſolution from ſin, is the proper and natural effect, of one mans bearing the puniſhment of another mans Sin.

This will farther appear by other places of Scripture, where the ſufferings of Chriſt are mentioned with relation to the *juſtice of God,* which irrefragably evince that they muſt be undergone by him, *as a puniſhment*: there being a neceſſary and an eſſential relation betwixt Juſtice and puniſhment. Thus God is ſaid to *ſet forth Chriſt to be a propitiation for our ſins, thro faith in his blood, that he might declare his righteouſneſs for the remiſſion of ſins, that he might be juſt, and the juſtifyer of him that believes,* 3. Rom. 25, 26. He hath now found out a way for the remiſſion of ſins, whereby at the ſame time that he exerciſes mercy, he may manifeſt his juſtice; and without any prejudice to that, he may now ſafely and honorably juſtifie them who believe in his Son. Thus that text of old was interpreted by *Origen.*

But however, if it may not be thought clear and plain enough to make out this truth; we have others which cannot eaſily

be eluded; in which we find the ſufferings of Chriſt mentioned *as a judicial act of God*, ſhewing his diſpleaſure againſt ſin, and condemning it thereby. *God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh*, Rom. 8. 3. That is, God ſent his Son into the world, cloathed in our fleſh, united to a mortal body, lyable to death, (ſtyled therefore *ſinful*, becauſe *ſin is the wages of death*) that in it he might be capable of dying for our ſins: or as others would have it, he was in the likeneſs of ſinful fleſh, that is, ſtood in the *room and place of ſinners*, their ſins were imputed to him, and therefore he was to be made a Sacrifice for them; and hereby God *condemned ſin in that fleſh*, ſhewing thereby his high diſpleaſure againſt it, by puniſhing it ſo ſeverely in the perſon of his Son. *God would not ſpare him*, ver. 33. tho his *own Son*, when he appeared in our likeneſs and with our ſins. But at the ſame time that he hath given us an example of his great indignation againſt ſin; he hath likewiſe for our comfort, weakned the force, and abated the power of it ſo far, that we need not now ſtand in fear of it, (I mean, if we will repent and amend our lives) for as a malefactor after he is condemned muſt dye, ſo ſin is now dead; God by *condemning it* in the body of his Son, hath deſtroyed the *condemning power of it, there being now no condemnation to them who are in Chriſt*. For what he did, he did as their *Surety and Sponſor*, and therefore it ſhall be imputed to them: the ſame ſentence that *condemned* ſin in him, *abſolved* them; he was *puniſhed*, and they for ever freed from any *obligation to puniſhment*: I mean ſtill, if they perform the conditions required on their parts to give them a title to this Abſolution; which muſt always be underſtood when we ſpeak of theſe matters.

Laſtly, Chriſt is ſaid to have *Redeemed us from the Curſe of the Law, by being made a Curſe for us*, Gal. 3. 13. Now the malediction of the Law, was nothing elſe but the puniſhment which the Law threatned to the tranſgreſſors of it; and Chriſt freed us from that puniſhment, by undergoing it himſelf. He was *Condemned*, *Sentence paſſed* upon him, and he afterwards was *Executed* accordingly. For he was Hanged upon a Tree, which

which was particularly accounted an Infamous and an accurſed Death among the Jews. And therefore thoſe who were to be puniſhed in the room of others, and to be made as it were *Sacrificia piacularia*, to make an expiation, and to avert the anger of God from a multitude or community, were to undergo that death. Thus God commanded *Moſes* to *hang up the heads of thoſe that committed whoredom with the daughters of Moab, and joyned themſelves to Baal-peor*, Num. 25. 4. And this was done, not only to puniſh them for their own ſins, but that thereby *the fierce anger of the Lord might be turned from Iſrael.* So *David* delivered up ſeven of the Sons of *Saul* into the hands of the *Gibeonites*, *Who hanged them up unto the Lord in Gibeah, and thereby made an atonement for the Inheritance of the Lord*, 2. Sam. 21.

And thus Chriſt made an atonement, by undergoing the penalty of the Law, and by *being made a Curſe* ὑπὲρ ἡμῶν, for us, that is, in our room and ſtead. He could not be puniſhed for his own ſins, being pure, and ſpotleſs, and innocent: but he was puniſhed for us, by a proper ſurrogation; *He gave his life a Ranſome for many*, Math. 20. 28. his blood went for our blood, his life for our life; he underwent the *Curſe*, and we thereby were freed or redeemed from it.

All which ſufficiently overthrow that notion of the *Sociniani* which I formerly mentioned, *viz.* That Chriſts Death was only an external *ſign, or rite*, whereby God the Father ratified the new Covenant which he made with mankind. Now that which we have reaſon to diſlike in this Account is, firſt, that they affirm that God never entred into any Covenant of Grace and Mercy with mankind, before the appearance of our bleſſed Savior, who firſt publiſhed the glad tidings of it to the world. We on the contrary declare, that the promiſe of pardon and eternal life, was made and granted to the Pious under *the Old Teſtament*; which is not indeed in ſuch Clear, Full, and Ample termes expreſſed there, as it is under the *New*; but however plainly revealed there: nay indeed, it is in a manner as old as the World; having bin firſt given to *Adam in Paradiſe*, after his fall; confirmed afterwards

wards to the *Patriarchs*, proclaimed by the *Prophets*, expected by the *faithful* under the Old Teſtament, as is evident in the Scriptures, and might eaſily be made appear from thence, if it were the buſineſs of this diſcourſe.

2*dly*, That which we have reaſon to *diſlike*, and indeed to *deteſt* in this account is, that they make the death of Chriſt only a bare rite of confirmation of this new Covenant, when we ſay, and I think have great reaſon to ſay it, (as may appear from what went before) that our bleſſed Savior by dying for us, hath not only *ratifyed*, but *purchaſed* pardon of ſin, and eternal life, and all other benefits contained in that Covenant: His blood was the *price of our redemption*, his life that λύτρον, that ranſome which was payd for many, and laid down in exchange for the lives of all mankind, which (as we ſaid before,) were forfeited to Juſtice.

And this leads me to the laſt thing to be made out; *viz*, that the death of Chriſt was a *true and proper ſatisfaction* made to the juſtice of God, for the ſins of the whole world, that is, for all that ever were, or ever ſhall be committed to the end of it.

For firſt, if we conſider this death as a price *paid* to God the Father for the redemption of mankind, then I ſay this was a ſufficient or *ſatisfactory payment*; and this appears from that ῥῦσις, that deliverance which is conſequent hereupon; *viz*. from the Empire of Death, Sin, and the Devil; for over all theſe we have now *obtained the victory, through our Lord Jeſus Chriſt. Who hath delivered us from the powers of darkneſs*, Col. 1. 13. *From death and him that had the power of it*, that is, *the Devil*, Heb. 2. 14. And in ſhort, *hath delivered us from the wrath to come*, 1 Theſſ. 1. 10.

2*dly*, If we conſider it *as a Sacrifice*, we ſhall find that God *ſmelled a ſweet ſavor in it*; it was acceptable to him, and accepted of by him in the behalf of the ſinner. Chriſt offered up his own life, which he gave for the life of us Criminals and *his blood cryeth for better things than that of Abel*; crying for pardon and obtaining it: for hereby atonement is made, pardon and forgiveneſs procured, God and Man reconciled.

Laſtly,

Laſtly, Conſider it as a *puniſhment*, and then we ſhall find it ſuch as gave God abundant ſatisfaction: for as much as it was *an equivalent commutation* for the puniſhment due to all mankind, and as ſuch it was accepted of by God. And this appears from the *effect of it*, which was our *impunity and abſolution*: for pardon of ſin is the immediate and neceſſary reſult and conſequence of his dying for us; he ſuffered, and we were abſolved and diſcharged from all obligation to ſufferings. And indeed if theſe ſufferings had not bin of an equal value for the ſufferings of all mankind, they would not have anſwered one of the main ends and reaſons of inflicting them; which was to make *a compenſation* to the juſtice of God, for the wrongs and injuries done to his authority by the violation of his Laws; in which conſiſts the formal notion of puniſhment, as it is τιμωρία; which is to be diſtinguiſhed from that ſort of puniſhment, which we call *caſtigation*, as [1] *Ariſtotle* hath well obſerved, foraſmuch as chaſtiſement is for the ſake and for the good of him *that ſuffers*; but *vindicta*, vengeance, which is the moſt proper ſort of puniſhment, is for the ſake of him that *inflicts the ſufferings*.

That we may underſtand this aright; we muſt know that this latter ſort of puniſhment, which we call τιμωρία, or *vindicta noxæ*; when inflicted by God, may have a double aſpect; one, as it *looks forward*, and as ſuch it is both deſigned, and is likewiſe in it ſelf, a very proper method to deter men from the practice of ſin, who may read their own doom in the puniſhment of others: and thus it proves a good fence and ſecurity to the authority of God, by preventing the contempt and violation of it for the future. And when this is the chief and principal intendment of it, then it is properly called παράδειγμα, *punitio propter exemplum*; puniſhment for example ſake; upon which account, the word *Example*, both in our own and the learned Languages is taken for puniſhment: to make a man

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1 Ariſt. Rhetor. Lib. 1. Cap. 10. Διαφέρει δὲ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλασις, τοῦ πάσχοντος ἕνεκά ἐστι, ἡ δὲ τιμωρία, τοῦ ποιοῦντος, ἵνα ἀπαλλαγῇ. Vid. Aul. Gell. Lib. 6. Cap. 14.

an Example being the ſame thing as to puniſh him for Example, and to deter others.

But *2dly*, It *looks backward likewiſe*, and then it is inflicted by way of *compenſation* for the wrongs done to his Authority; the injury which he ſuſtained by the diſobedience and contempt, being in ſome meaſure recompenſed by the puniſhment. It hath bin reaſonably doubted, whether men in inflicting puniſhment, may aim at any ſuch perſonal reparation, abſtracted from the publick good; but there can be no doubt made of this, with relation to God, by any that believe the eternity of Hell torments (as I have elſewhere ſhewed *part.* I. *p.* 33.) which can have no other end but the *ſatisfaction of divine juſtice.* They are not inflicted for the good of the partys puniſhed, and ſo are not to be reputed παραινέσεις, or νουθετήσεις, Chaſtiſements or Monitions, to them who are placed out of the *reach of pardon*, and all *poſſibility of amendment.* They are not inflicted for example, and to deter others from the like practices: they who are in Heaven ſtand in no need of ſuch warnings: and they who are in Hell, are abſolutely incapable of receiving any benefit by them: and I know no middle place in which any are lodged who may be advantaged by them.

Now let us conſider the ſufferings of Chriſt (which we have allready proved to be a puniſhment) under either of thoſe two former notions, of παράδειγμα, or τιμωρία, and then we ſhall find that they were, and muſt be *ſatisfactory* to the Juſtice of God. Firſt, if Chriſt was puniſhed for example, and thereby to deter men from the commiſſion of ſin; that thereby they might be throughly convinced of the heinous nature of ſin, and Gods high diſpleaſure againſt it, in puniſhing it ſo ſeverely in the *perſon of his own beloved Son*; then in this ſenſe it muſt bear a *proportion* to the crimes to be remitted, otherwiſe it would not have anſwered the ends of inflicting it: a ſlight puniſhment would have been next to impunity, and would rather have encouraged, then deterred men from ſinning for the future. *2dly.* If his puniſhment was τιμωρία *vindicta noxæ*, then, as *Ariſtotle* before acquainted us, it muſt be inflicted for the

the ſake of the offended party, and not only ſo, but in ſuch a manner, ἵνα ἀποπληρωθῇ; *ut ei ſatisfiat, ut ejus animus expleatur*; that he may be ſatisfied; and therefore it muſt bear a *juſt proportion* to the offence, and be full as much as Juſtice can claim, otherwiſe it will not be *compleatly* ſatisfactory. If it doth but ſatisfie in part, then that juſtice in God, (which as we have formerly ſhewed was πμωρίας ἀπαίτησις, the attribute that demands puniſhment) will ſtill be demanding it, and never ceaſe to do ſo, till it be fully ſatisfied.

Neither can we here fly to the pleaſure of God, and ſay, any thing is ſatisfactory which he will accept of as ſuch: for here we are to conſider the reaſon and end of the infliction. Indeed, if we conſider things only in themſelves, perhaps God might have found out a way for the ſalvation of Sinners, without demanding perfect ſatisfaction; or, as ſome may think, without any puniſhment at all: but when we conſider, that now he hath declared his pleaſure, that he will not pardon ſin, nor ſhew *his mercy* to the ſinner, except in ſuch a way as may *ſatisfie his juſtice*; in this caſe we muſt conſider now, not only the *pleaſure of God* conſidered abſtractedly in it ſelf; but his pleaſure with relation *to his juſtice*; and then the nature of the puniſhment at the ſame time comes under conſideration, which muſt be ſuch as may ſatisfie the demands of that juſtice; which it cannot do except it be proportioned to the offence, and of an equal value to the puniſhment remitted. And ſuch was the puniſhment of Chriſt, a thing of *Infinite value*, which was derived to it from the *dignity of his perſon*; who was the Son of God, *equal to his Father*, and therefore was able to make him a ſufficient compenſation, and did ſo by dying for us.

And this the Apoſtle admirably and irrefragably makes out in ſeveral places of his Epiſtle to the *Hebrews*, where he diſcourſes of the perfection and dignity of the Sacrifice of Chriſt, and its preeminence above all the Sacrifices of the Law; and *particularly* in this, *that whereas the blood of bulls and goats*, &c. *could ſanctifie to the purifying of the fleſh, the blood of Chriſt could purge the Conſcience from dead works*, Heb. 9. 13, 14.

How

Here, firſt I ſuppoſe it will be granted, that the *purging of the Conſcience* in this place, denotes the removal of the guilt of ſin. This is own'd by the *Socinians* themſelves, and therefore need not be proved. *2dly.* That guilt is nothing but an obligation to puniſhment. *3dly.* That the death of Chriſt was properly *a puniſhment.* I know this is denyed both by the *Socinians*, and the followers of *Epiſcopius*, but is owned by all other Chriſtians; and therefore I ſhall here take it for granted, having in ſome meaſure proved it to be ſo before. Now if the death of Chriſt be a puniſhment, then his blood muſt remove the guilt of ſin, by ſatisfying Juſtice which is that attribute in God that demands puniſhment, there being a neceſſary and eſſential relation between them. *4thly.* That the blood of Chriſt purges the Conſcience, *ſua vi & efficacia*, by its own proper *virtue and efficacy*; which efficacy can conſiſt in nothing but this, that the death of Chriſt was of equal value to that puniſhment which the Law threatned, and Juſtice therefore demanded. For when a man hath fully undergone all that the Law requires; then all obligation to further puniſhment, naturally and neceſſarily ceaſeth. Now from all this it muſt unavoidably follow, that the death of Chriſt was a *juſt and equal Compenſation* made to the Juſtice of God, and therefore a *true and proper Satisfaction* for the ſins of the whole world. Neither ought we here to have recourſe to the divine [1] *pleaſure* and *eſtimation*; as if the ſufferings of Chriſt were therefore only *Satisfactory*, becauſe God the Father was pleaſed to eſteem them ſuch: for tho' in this caſe the *Conſent* of God was abſolutely neceſſary, to render the puniſhment of Chriſt available for the impunity of others; for God might have demanded the life of the Criminal, and have refuſed any Compenſation, tho' often times a greater value than it, if he had ſo pleaſed: but ſuppoſing this conſent, then I ſay, that the virtue and efficacy of Chriſts death, is not to be taken only from the approbation and appointment of God, but from the intrinſick value of that death it ſelf; otherwiſe the Apoſtles arguing would be of no

1 *Pretium quod Chriſtus perſolvit, juxta Dei patris æſtimationem perſolutum eſt.* Limb. Lib. 3. cap. 21. Sect. 3.

force.

force. *The Sacrifices under the Law could not take away sins*, Heb. 10. 11. *The blood of bulls and goats could only sanctifie to the purifying of the flesh*; that is, the blood of those Sacrifices could only wash off the legal uncleanness, and remove the political and temporal guilt; but still the Criminal might stand guilty before God, and be obnoxious to his vengeance. *But the blood of Christ can purge even the Conscience*, Heb. 9. 13, 14. that is, can absolutely extinguish the whole obligation to punishment both Temporal and Eternal, and set the man right in the esteem of God, and restore him entirely to his favour. Now if in interpreting these words we must have recourse only to *the pleasure of God*; then it amounts to no more than this: That under the Law God did not think fit to appoint the blood of *bulls and goats*, to make expiation for the inward guilt of sin; but now he hath been pleas'd to accept of the blood of Christ to that purpose; tho' it be not of equal value nor bears a just proportion to the offences which are remitted by it. How doth this shew us the *superlative virtue and excellence* of the blood of Christ, above that of the legal Sacrifices. All the difference at this rate, is in the divine acceptation, not in the things themselves.

Nay, saith the Apostle, *it is not possible that the blood of bulls and goats should take away sin*. How not possible? Could not God Almighty who had the power of pardoning, have granted it (I mean a full remission of all sins past and to come) upon what terms he pleas'd? I suppose the *Socinians* and [1] *Rem.* will not deny but he might. How then was it impossible? why truely it was so, if ye consider these Sacrifices in themselves; they were not of *equal value* to the lives of men, which were forfeited, and therefore they *could not*, *sua vi*, nay, it was *absolutely impossible* that they should by their own force and worth, make a full compensation to the Justice of God, and thereby expiate the inward guilt of sin. But what they could not do, the blood of Christ hath done sufficiently and

1 *Deo jus absolutum est declarandi, quo pretio sibi satisfieri velit. Sane si ex voluntate Dei, veteris Testamenti victimæ sufficere potuerunt ad expianda minora populi delicta*, &c. *Quid ni & ex eadem illa voluntate Dei, sanguis Jesus Christi sufficiat omnibus totius mundi peccatis expiandis?* Id. cap. 22. Sect. 5.

effectually; it hath *throughly purged the Conſcience* both from guilt and terror; having removed all the obligation to puniſhment, and all the fears and expectation of it: for *by one offering he hath perfected for ever them that are ſanctified*, Heb. 10. 14. He hath laid down his life, *the life of him that was God*, which was worth the whole world, and conſequently his death was an equal exchange for the puniſhment due to all mankind: wherefore it need not be repeated, as were the legal Sacrifices by reaſon of their imperfection; for now once for all he hath entirely *put away ſin by the Sacrifice of himſelf*, Heb. 9. 26. and all his devout worſhippers, *being once throughly purged, have no more conſcience of Sin*, and conſequently have no need of a new Atonement and Expiation to be made.

Add to all this, that the Church of God in all Ages, hath accounted the ſufferings of Chriſt to be truely and properly *Meritorious* of pardon, and therefore the devout members of it have always recommended themſelves to the favor of God, *thro' the Mediation* and *by the merits* of his Son. For tho' pardon of ſin, with reſpect to us ſinners, be an act of *pure Grace and mercy*, of undeſerved kindneſs and compaſſion in God; yet with reſpect to Chriſt it hath the notion of *a debt*, which he hath a right and title to in point of ſtrict Juſtice; and therefore claims it as the purchaſe of his blood; which was a price of equal value to all the benefits of the new Covenant, which were thereby obtained. And therefore now in his *glorious Interceſſion* at the right hand of his Father, we muſt not imagine or repreſent him to our ſelves in the poſture of an *humble Supplicant*, entreating and begging mercy and pardon for his faithful ſervants, as matter of Grace and Favour; but claiming and demanding it; and ſaying, *Father, I will* that they who repent and believe in me, (for he who hath purchaſed the bleſſings of the new Covenant for us, having the free diſpoſal of them, may with the conſent of his Father, beſtow them upon whom, and upon what conditions he thinks fit) ſhould be abſolved and pardoned; *I will that they whom thou haſt given me be with me where I am, that they may behold my glory*, and partake of it; *for thou haſt loved me*; and I would have thee *to love them as thou haſt loved me*, Joh. 17. 23. 24.

From

From which words it ſeems to be plain, as our Writers[1] have obſerved; that the ſufferings of Chriſt are not only an *equivalent commutation* for the puniſhment due to men, ſo that now, neither the honor of God, nor his juſtice can ſtand in the way of the Sinners pardon; but indeed are more than a compenſation, *preponderating our guilt*, and purchaſing for us, not only remiſſion of ſins, but likewiſe Eternal life; which is not neceſſarily included in pardon and forgiveneſs.

This is the Catholick Faith and Doctrine, concerning this *great and fundamental Article* of the Chriſtian Religion, which is plainly revealed in the holy Scriptures, embraced by the Church of God in all ages ſince the firſt planting of one: and the ſubſtance of what they have believed and delivered down to us, is briefly and comprehenſively ſummed up by our Church in the Prayer of Conſecration, in the Office for the Communion; *That Chriſt by ſuffering death upon the Croſs for our redemption, made there a full, perfect, and ſufficient Sacrifice, oblation and ſatisfaction, for the ſins of the whole world.* Or as we have it in our thirty firſt Article, *The offering of Chriſt once made, is that perfect redemption, propitiation and ſatisfaction, for all the ſins of the whole world, both original and actual.*

But this which hath been ſo plainly delivered in the Scriptures, and taught by the Catholick Church, hath been, and is as plainly and boldly denyed by the *Sotinians*, who tell us, that this whole account of the redemption of the world by the death and ſufferings of Chriſt, as it is ſtated by us, *is*[2] *falſe, deceitful, abſurd, pernicious*, and I know not what. Firſt, they ſay it is *Erroneous*, as being againſt both reaſon and Scripture. Againſt reaſon, which informs us that it is repugnant to the known rules of Juſtice to puniſh an innocent perſon: and ſuch by our own confeſſion our bleſſed Saviour was. And what is thus the dictate of reaſon, is likewiſe the voice of God in Scripture, who hath declared his pleaſure, *that the fathers ſhall not be put*

1 *See Dr.* Scots *Chriſtian Life. p. 2. vol. 2. Sect. 5.*

2 *Etſi nunc vulgo Chriſtiani ſentiunt, Chriſtum morte ſua nobis ſalutem meruiſſe. & pro peccatis noſtris ſatisfeciſſe, quæ ſententia fallax eſt, erronea & admodum pernicioſa.* Cat. Racov. de Proph. Chri. Munere cap. 8.

to death for the children, nor the children for the fathers, but every man ſhall be put to death for his own ſin, Deut. 24. 16. But yet when we come to examine this matter, we find that the *Socinians* [1] are forced to acknowledge that God did very *grievouſly afflict* his Son, delivering him up to a painful, infamous, accurſed death, for our ſakes, and for our ſins; that is, to deliver us from the dominion, and guilt of them: But this muſt by no means be accounted a puniſhment. Now I durſt refer this matter to any indifferent perſon, and let him judge, whether is moſt agreeable to the dictates of plain natural reaſon, to afflict and torment an *innocent perſon* without any demerit; or to puniſh a perſon who ſtands *in the room and place of Sinners*, having voluntarily taken upon himſelf all their guilt, and being willing to undergo their puniſhment, that thereby he may purchaſe for them indemnity and pardon.

If we appeal to the ſuffrage and voice of mankind ſpeaking in the Laws enacted by them, then we ſhall find that it is not repugnant to Juſtice to puniſh a *Sponſor* or *Proxie* for the crimes, and in the room of the *offending party*; this having been the practice in ſome caſes, and for ſome weighty reaſons, of the moſt civiliz'd Nations of the world; eſpecially where there was the conſent of the ſuffering perſon. But we have no examples of innocent perſons among them, whom they have *afflicted and tortured*, and delivered up to execution, without any ſuch reaſons and conſiderations.

And then for the Scriptures; the ſufferings of Chriſt are mentioned there in ſuch a manner, as that the [2] *Socinians* themſelves are forced to acknowledge, that they may in ſome ſenſe be called puniſhments. And if this be ſo, then one would think that tho' our opinion concerning the Redemption of the world by the death of Chriſt were a miſtake; yet it might be ac-

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1 *Deus, non ut ſibi ſatisfieret, ſed ut nos ipſius ingente peccatorum remiſſionis beneficio frui poſſemus, filio ſuo non pepercit; & quamvis ab omni prorſus ſcelere immunem tanquam Sceleſtiſſimum hominem, deteſtabili imprimis & atroci morti eum tradi voluit.* Socin. de Chr. Serv. p. 30. cap. 2.

2 *Merito dici poteſt, Chriſtum qui peccatum non fecit, peccata noſtra ſuſtinuiſſe, & ſi placet, pœnas quoque aliorum dediſſe*, Id. Præl. Th. cap. 21. *Ita in Chriſtum ideo iniquitatem omnium noſtrum inturriſſe, adeoque ipſam* iniquitatis pœnam *a Deo in Chriſtum conjectam fuiſſe ſcriptum eſt*, &c. Id. Ibid.

counted

counted a pardonable miſtake; and ſuch as wiſe and conſidering men might fall into. No, ſay theſe men; it is *a vain, abſurd, ridiculous error.* [1] It is *nugatoria fabula, abſurda vulgi fabula*, a meer trifling fable, an ill contrived ſtory, fit only to be impoſed upon vulgar and illiterate perſons. It is [2] *Commentum ex curioſorum hominum cerebro natum*, the contrivance of ſome idle perſons, who had nothing elſe to do but to pleaſe and make themſelves ſport with the errors and miſtakes of ſilly people. Nay it is [3] *vanum ſomnium*, an idle dream, in which ſo many incoherent and extravagant things are put together, that a man who was awake and had his eies open, could ſcarce ever have thought on them.

In ſhort, that *Covenant* which we ſay was entered into between the Father and the Son for the Redemption and Salvation of mankind, was not a *real tranſaction*, but only *tranſacted* upon the Theater of ſome vain mens imaginations, who firſt invented, and then impoſed this ſtory upon the world: there was nothing in it but fancy and fiction, and the whole project is *purely dramatical*: ſo that at beſt it is but a Fable, and a Fable very ill contrived too, which doth not look like the reſult of a judicious and deliberate compoſure; but ſeems to be the work rather of a roving wandring fancy, ſcarce fit to be repreſented upon a Theater: and therefore [4] *Smalcius* is not without reaſonable hopes, *that both the Play and the Actors will be chaſed off of the ſtage, and diſmiſſed thence with the contempt and ſcorn and hiſſes of the Spectators.*

Nay if we believe theſe men, it were much better that this whole matter were a Fable, than that it ſhould be true in point of reality and fact. For if there were any ſuch agree-

1 *Nullum Chriſti meritum agnoſcimus, & pro nugatoria fabula id totum habemus*, Smal. Diſp. 2. contra Franz. *Hæc prædicta evertunt funditus iſtam de Dei iræ placatione, & ſatisfactione, non minus periculoſam, quam abſurdam vulgi fabulam*, Idem. Refut. Smigl. cap. 28.

2 Id. Hom. 4. ſuper 1 Cap. 1. Joh.

3 Oſtorod apud Pelt.

4 *Cum Demonſtratum ſit Chriſtum non eſſe verum Deum, quid aliud expectes, quam ut* Smiglecius *cum ſua monſtroſa de ſatisfactione Chriſti ſententia exſibilatus & explosus ex hac ſcena dimittatur.* Smalc. Refut. Nov. Monſtr. Nov. Art. Cap. 33.

ment between the Father and Son as we ſay and believe, it could be nothing elſe ſay they, but a plain contrivance between them to gull and impoſe upon the World. For ſince God was not *angry* with mankind, what need was there that his Son ſhould endeavor *to pacify* him? what need was there, that Chriſt ſhould ſuffer ſo much to *move God* to do that, which he was of himſelf *inclined*, nay indeed *reſolved* to do beforehand? In ſhort, ſince God could have forgiven men their Treſpaſſes without any ſatisfaction, which would have bin an act of true bounty and liberality, and as ſuch it is every where proclaimed in the Scriptures; why ſhould he deſire Chriſt firſt to pay him the debt, and then that he might liberally remit it? What is this but to take *a needleſs Circuit*, to go a great way about to compaſs that, which might have bin effected more compendiouſly; and indeed can be nothing leſs than *downright colluſion and impoſture*?

Gracious God? can any Chriſtian ear bear theſe reproaches tamely and without a juſt indignation? I dare appeal to any the moſt *moderate and indifferent* Chriſtian among us; if with *all zeal and concern* for the Chriſtian Religion, he hath not likewiſe ſhaken of all *true ſenſe and belief of it*; whether it be fit for any man to hear the great and adorable myſteries of our Religion thus ſcouted and ridiculed, and treated with ſo barbarous, and ſuch unſufferable inſolence and ſcorn, and not to ſhew a juſt reſentment. What? hath it in all ages bin accounted a piece of juſtice which we owe to our friends, to vindicate their memory or reputations from injury and defamation; and hath not the warmth which hath bin ſhewn upon ſuch occaſions bin accounted, not only a juſt but a generous indignation? And can we ſit down like perſons unconcerned, when we ſee and hear the wiſe and admirable contrivance for the Salvation of mankind, together with the great cootrivers of it thus derided and defamed, and thereby expoſed to the contempt and laughter of *Buffoons and Atheiſts*? Certainly whatever excuſes we may make, or with whatſoever ſpecious names and titles we may think fit to varniſh

1 *Cum potuerit Deus ſine ulla ſolutione debitum univerſum remittere, quid circuitu iſto inutili opus fuit, & colluſione quadam?* Socin. Præl. Th. cap. 17.

over

over our ſilence and reſervedneſs in this affair; yet all unprejudiced ſtanders by will account it, not the effect of *Chriſtian moderation*, but of *unchriſtian lukewarmneſs* if not *perfidiouſneſs*, in the cauſe of God and his Holy Religion.

But to proceed, this Opinion which hath prevailed among Chriſtians concerning the Redemption of the world by Chriſt, is not only an *abſurd*, but likewiſe (as the *Socin.* tell us) a *very pernicious error*: it is not an idle fancy which may do no great harm, but a very dangerous miſtake; ſuch as is firſt, [1] harmful to the Souls of men; as being one of the great hindrances of their Salvation, tho hitherto it hath bin looked upon as the beſt, & indeed the only means of obtaining it. So that we had need look carefully about us, leaſt we miſtake our way to happineſs, and think that to be the road to Heaven, which will directly lead us to the chambers of darkneſs and eternal death. And this is like to be *our* [2] caſe, if we believe theſe men, for this doctrine concerning the reconcilation and ſatisfaction of God by the ſufferings and death of Chriſt, totally overthrows (ſay they) the whole method of our Juſtification and Salvation: for as this λύτρον, *this ranſome* that we have talked of, and which we ſay was paid to the juſtice of God as the price of our redemption, was *no real* but only *a fictitious imaginary* payment; ſo the *deliverance* which we expect thereby from the dominion of Death and the Devil, will prove in the concluſion to be but an *imaginary deliverance*: *verbo tenus tantum ſervabimur, re autem ipſa in æternum condemnabimur*, ſaith *Socin.* So that we had beſt examine matters throughly, and conſider what is fit to be done, before we adventure too raſhly to *rely upon the merits* and ſatisfaction of Chriſt; for they who do ſo are like to find them but *a broken reede*; too weak to ſupport the weight that is laid upon it: or rather like *a broken ſtaff*, which will not only fail, but enter into the ſide of him that leans on it, and pierce him thorow with many ſorrows.

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1 *Cedo qui hæc opinio eſt pernicioſa? R. ad eum modum quod hominibus feneſtram ad peccandi licentiam aperiat, aut certe ad ſocordiam in pietate colenda eos invitet.* Catech. Racov. de Proph. Chr. Mun. cap. 8. vid. Socin. Lib. Suaſ. cap. 2.

2 *Et certe niſi aliam ſalutis noſtræ rationem ineamus, quemadmodum,* &c. *verbo tenus tantum divinæ juſtitiæ id, quod nos illi debemus perſolutum eſt, re autem ipſa nihil ſolutum fuit: ſic verbo tenus tantum ſervabimur; re autem ipſa in æternum condemnabimur.* Id. de Chr. Serv. p. 3. cap. 4.

How

How may ſome Chriſtian ſay? are not the merits of Chriſt of ſtrength and force enough to bear the weight laid upon them? was not he God as well as man, and did not his divine nature communicate an extraordinary value to his ſufferings; whereby they become, as was ſaid before, *a full, and perfect ſatisfaction for the ſins of the whole world*? No, no, people have indeed for many years paſt, bin impoſed upon and gulled with ſuch idle ſtories; but really there is no ſuch matter.

For firſt of all, ſuppoſing Chriſt to be ſuch an extraordinary perſon as we imagin, yet the dignity of his nature will add no worth to his ſufferings; [1] *for with God there is no reſpect of perſons.* But *2dly*, ſuppoſe there were, yet there was nothing *ſingular or extraordinary* either in the perſon or ſufferings of Chriſt, which ſhould induce us to imagine, that any ſatisfaction either was, or could thereby be given to God for the ſins of men. And therefore in ſhort, as there is no communication of idioms or propertys from one nature to another: ſo there is as little communication of value and dignity from the nature to the puniſhment. Therefore tho Chriſt *was ſtricken, ſmitten of God and afflicted*; yet this really ſignifies no more [2] than if the ſame were done to any ordinary man; nay theſe ſtroaks are of no more virtue, then if they were laid upon the body of a Beaſt, or upon the back of an Aſſe, or a Mule which have no underſtanding. Thus do theſe wretched men, in the heat of their oppoſition to our bleſſed Savior, riſe up to the higheſt pitch of wickedneſs and fury; like the Jews of old, being full of all envy and miſchief, they ſpeak againſt the things revealed by the ſpirit of God, *contradicting and blaſpheming.*

And now I muſt again addreſs my ſelf to the Chriſtian Reader, and beſeech him by the mercies of God, and the bowels of Chriſt; nay, I muſt conjure him by the remembrance of his Agonies and ſweat in the Garden, of his bitter death and paſſion, that he would not ſuffer *the blood* of his Saviour (that *precious blood* that was

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1 Id. ibid.

2 *Quocirca, ſi plaga, puta hominis corpori inflicta, nullam per ſe vim majorem habere poteſt, quam ſi eadem beſtiæ alicui inflicta fuiſſet; multo magis quicquid paſſus eſt Chriſtus nullam majorem vim per ſe habere poteſt, quam ſi quilibet purus homo idem paſſus eſſet,* Ibid.

their

shed for his sake) to be thus slighted and undervalued, and *esteemed but as a common or a prophane thing.* For what will be the issue and consequence of this, but, when these men have brought *down* the price of *it so low*, that others should *trample it under their feet.*

But to proceed, as our Doctrine concerning Salvation by Christ is *prejudicial to the Souls of men*, so it is, if we believe the *Socinians*, *highly injurious to the honor of God*; [1] for hereby we rob God of the honor of his Justice, equity, liberality, and beneficence, which the Scriptures every where do so highly magnifie: nay, instead of a *benigne and munificent Deity*, we form to our selves the notion of a *mean, cruel, sordid, illiberal Being*, and thus to represent God is the highest Impiety and Sacrilege. Add to all this, that since God could pardon the sins of men out of meer Grace and Bounty, now to make him require strict payment and satisfaction to his Justice before he would do so; *is, say they*, an argument of barbarous and savage cruelty, rather than of kindness and liberality.

Therefore to conclude this point, and to summ up all that they have said against this great Article of our Religion; in few words it amounts to this, that the Doctrine concerning the satisfaction of Christ, and the Salvation of the World by that means; is *a false, erroneous, foolish, absurd, whymsical, pernicious, impious, monstrous, blasphemous* Opinion [2]. Would not any man think, that these wretches were censuring some position taken out of the *Alcoran*, which hath thus fallen under

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1 *Quid vel absurdius, vel iniquius, ob eamque rem, cum de Deo loquimur, magis impium ac detestandum excogitari potuit? Is qui omnis æquitatis ac rectitudinis fons est, tam iniquum & pravum facinus contra suum ipsius decretum admiserit? Cujus si rationem diligentissime inquiras, nullam profecto reperies, ut hic non summæ iniquitatis tantum & pravitatis, suprema cum impietate, Deus accusetur; sed extremæ quoque insitiæ ac fatuitatis, per turpissimam atque indignissimam blasphemiam & contumeliam insimuletur.* Id. cap. 3. ejusd. lib. *Quid enim causæ fuit, ut in istum finem filium suum innocentissimum Deus tam dira & execrabili morte affici voluerit, cum satisfactione ista nil opus esset; ita & liberalitas perit, & pro beneficentissimo & munificentissimo Deo, immanem & sordidum, suprema cum impietate nefandoque sacrilegio, nobis confingimus.* Id. cap. 2.

2 *Satanas per anile Commentum de præterno Dei filio obscuravit doctrinam de Christo: & salutarem de ipsius munere doctrinam, per absurdum, pernicioſum, blasphemum dogma de Christi satisfactione fœde conspurcavit.* Smal. Refut. Nov. Monstr. Nov. Arr. cap. 27.

ſo great and heavy a Condemnation. No, it is no leſs than one of the moſt important and capital Articles of our Religion, embraced by all good Chriſtians, not only as the *object of their Faith*, but likewiſe as the *foundation of their Hopes*, which are entirely ſubverted when this Doctrine is once overthrown. And yet I will be bold to ſay, that there is not one, no not the *worſt paſſage* in all that impious bundle of lyes, errors and abſurdities before mentioned, that equals, (at leaſt doth not exceed) *the beſt part of our Goſpel*, in point of *folly*, *falſhood and impiety*, if what theſe men affirm of it be true. The Church of God hath now for many ages laboured under ſome ſtrange and unaccountable infatuation, in miſtaking ſuch a groſs, ſenſeleſs, Opinion, for one of the main and principal parts of their Faith. But it is high time to rectifie this miſtake; and whatſoever Religion we may think fit to make choice of, we cannot (at this rate) chooſe a worſe than the Chriſtian, if this doctrine makes up (as moſt think it doth) a main part of it.

And therefore I cannot much wonder at the ſtory that is told, of a certain *Socinian* or *Socinians*, who applyed themſelves to *Ben Hamet*, late Embaſſador here from the Emperor of *Fez*, and propoſed in behalf of themſelves and their brethren, that a good correſpondence might be ſettled, and a cloſe League enter'd into, between the *Engliſh* Unitarians, and the Orthodox Churches of *Algiers* and *Morocco*. And if ſuch paſſages as theſe ſhall be publiſhed, and permitted to paſs uncontrolled among us; the minds of many may in good time be diſpoſed, to exchange the *Bible* for the *Alcoran*, as they ſay, ſome [1] of the moſt eminent Unitarians in the laſt Age did.

Upon the whole, we may hence be convinced, what great reaſon we all have to *contend for our holy Faith*, and to vindicate it from the calumnies and ſlanders caſt upon it by theſe ungodly men, who thus openly, with unparallel'd inſolence and malice, reproach and vilifie our doctrine; and who (as it is to be feared) would ſhew no great tenderneſs to our perſons, if they had us in their clutches; *God keep us out of them.* And this, as it is a duty incumbent upon all Chriſtians, according to their circumſtances and abilities; ſo is it in a more particular

1 Paulus Alciatus, Adamus Nauſerus, &c.

man-

manner upon us, who are dedicated more immediately to the ſervice of Religion; and who muſt not only give an account of our own actions, but are likewiſe accountable for the Souls of others committed to our charge. It is true indeed, that they who are engaged in this ſervice, muſt look for many (and thoſe not ſmall) diſcouragements: they muſt expect, that their labours in this kind ſhall be *undervalued*, their writings (if they have leiſure and inclinations to commit any thing to writing) *cenſured*, nay, their intentions *miſconſtrued*; and it is well if they eſcape ſo, and have not likewiſe their *perſons defam'd* into the bargain.

But none of all theſe, ſhould prove a diſcouragement to any good-man, and hinder him from doing his duty. And indeed he deſerves not *the name*, and much leſs *the bleſſedneſs* of a true Chriſtian, who cannot be content to ſuffer more than all this comes to, for the ſake, and in the defence of his bleſſed Lord and Maſter, who hath done and ſuffered ſo much for him. Nay, not only the conſideration of our duty, but that of our trueſt intereſt, ſhould make us willing to be engaged in this holy warfare: for in the concluſion, it will appear to be much better, that we be found (if the will of God be ſo) among ſuch who *ſuffer for the truth*, than in the number of them who *perſecute*, or thoſe who *betray it*. Tho' indeed, a notable pretence hath been found out, wherewithal to palliate and varniſh over this treachery; and that is, the pretence *of moderation and tenderneſs* towards theſe diſſenters from us, I mean in our doctrine, nay, in the fundamental doctrines of our holy Religion, if there be any ſuch.

By this we may ſee, that the Devil is become wiſer now in this laſt Age, than he was formerly. And it is no wonder, that the older he is, the craftier he ſhould likewiſe grow. In former times he ſet himſelf with all his might to overthrow the Chriſtian Religion, by *methods of his own contriving*; by inhuman and bloody perſecutions, by Racks and Gibbets, Grid-Irons and Fiery Fornaces, Cruſadoes and Inquiſitions. But all theſe proved ineffectual: for tho hereby he deſtroyed the *perſons* of *Believers*, yet their *Faith* ſurvived the malice of their Enemies, and like the *Phœnix* roſe more gloriouſly out of the aſhes of the *Martyrs*.

Now he is resolved to try a new method, and to fight against God *with his own weapons*: For *Reason*, which is the great gift of God, must now be made use of to *overturn Religion*; and the *Graces of Gods Spirit*, among which meekness and moderation (I do not mean the hypocritical and designing pretences to them) which are none of the least; must help to undermine *the Doctrines* which he hath revealed.

Many things might be said upon this subject, which ought not to be crouded together into too narrow a compass, as very well deserving a larger room; Therefore I shall say no more of this matter at present: only I shall crave leave to renew my address to my Brethren of the Clergy, and desire them not to be discouraged or affrighted from *contending for their holy Faith*, by reason of any charge, or imputation that may be laid on them, of being turbulent *or contentious* persons for so doing. If we have ill names given us, we cannot help it, we must go on in the discharge of our duty. We are by a *second Consecration*, besides that at our Baptism, devoted to the service of our great Lord and Master; we are not only *Souldiers, but Officers* in those Companies of men who are listed under Christs Banner, and therefore are obliged to fight under it, against all the Spiritual Enemies of his Kingdom. And we may rest assured, that when our great *General and the Captain of our Salvation* comes to take an account of our behavior, we cannot desire to be found in any better posture, than *standing up* in defence of his Honor, and the holy truths which he hath published to the World: *Happy are those Servants who shall be found so doing when their Master comes.* And if in other things they are found likewise performing their duty (for we must not think to make the doing of one part, commute for the neglect of the rest) they shall receive approbation and praise from the mouth of their once Crucifyed, but now Glorifyed Redeemer; who when their Souls are dismissed from the *Embraces* of their Bodies, will stand ready to receive them into his *own Armes*, and will welcome each of them with that blessed Sentence, *Euge bone serve, well done good and faithful servant*, thou hast been faithful in the discharge of thy trust, *enter thou into the joy of thy Lord.*

The End of the Second part.